MILITARY CHAPLAINS' REVIEW

1981

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Preface

The *Military Chaplains' Review* is designed as a medium in which those interested in the military chaplaincy can share with chaplains the product of their experience and research. We welcome articles which are directly concerned with supporting and strengthening chaplains professionally. Preference will be given to those articles having lasting value as reference material.

The *Military Chaplains' Review* is published quarterly. The opinions reflected in each article are those of the author and do not necessarily reflect the view of the Chief of Chaplains or the Department of the Army. When used in this publication, the terms "he," "him," and "his" are intended to include both the masculine and feminine genders; any exceptions to this will be so noted.

Articles should be submitted in duplicate, double spaced, to the Editor, Military Chaplains' Review, United States Army Chaplain Board, Myer Hall, Bldg 1207, Fort Monmouth, NJ 07703. Articles should be approximately 8 to 18 pages in length and, when appropriate, should be carefully footnoted. Detailed editorial guidelines are available from the editor on request.

Editor

Chaplain (LTC) John J. Hoogland May 1971–June 1974
Chaplain (LTC) Joseph E. Galle III July 1974–September 1976
Chaplain (LTC) Rodger R. Venzke October 1976—

Chief of Chaplains

Chaplain (MG) Kermit D. Johnson

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Who Will Grasp the Mighty Pen?

During the time I've served as editor for this journal I've come to a new understanding of the phrase, "The pen is mightier than the sword." Normally, I thought of millions of *readers* whose lives were changed by those who handled a pen with unusual skill. What I hadn't considered, however, was the effect a pen has on many who ought to be or aspire to be *writers*. Not unlike a sword or other military paraphernalia, a pen seems to have the strange ability to evoke psychological changes among some handlers.

You've heard of recruits who pull the pin on their first grenade and then stand, frozen in fear, unable to hurl the thing at the target? Apparently the same thing happens to some potential writers as soon as they click their "Skillcraft—US Government" ball-point pen into the firing position. Many chaplains have impressed me with their unique skills, theories or experiences. Ask some of them to write about such things, however, and they suddenly stiffen in terror. "I'm just not a good writer," they say and quickly change the subject. The very thought of taking a pen in their hands numbs them with fear.

On the other hand, a sword or military accouterments in the hands of some other people changes them into virtual demigods. So also the pen. Place one in the hand of some individuals who speak in a direct, clear-cut fashion and suddenly their communication becomes pompous, stuffy or just plain unintelligible.

Fear, of course, is at the base of both changes—fear of being rejected by a reader. And you can avoid people calling you wrong or dumb if you never nail anything down in black-and-white—or, as a last resort, if you hide your real thoughts in complicated words and sentences.

There's no miracle cure for these strange ailments, but those who are troubled by them may find courage in the brave example of others. I call your attention, therefore, to the works of Chaplains McMillan, Randles, Groen and many others in this issue. They have written freely—as if they were talking to us over a coffee break. They have written plainly—as if they expected us to understand what they were saying. In short, they have handled the mighty pen without intimidation and we, not they, are changed by the experience.

If more could overcome the dreaded phobia of rejection, we'd probably have enough articles for a weekly journal!

——Editor

Headquarters
Department of the Army
Washington, DC

Winter 1981

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The Pastoral Instinct

Chaplain (COL) Whitfield M. McMillan

Editor's Note: Chaplain McMillan served as First US Army Chaplain from June 1976 through June 1980. Prior to leaving for his present assignment, he sent the following letter to the hundreds of US Army Reserve and Army National Guard chaplains who were under his supervision. We believe his poignant message, however, is applicable to *all* chaplains.

Dear Chaplain:

I wanted to be with you at your New England Chaplain School at Newport. It would have afforded me the opportunity to say some things that I felt should be said. Since I cannot come, I will try to put them down in writing and hope that you may be inclined to read my thoughts as you have time. You have been my friends, my teachers, my colleagues for the past four years, and I shall always treasure my assignment as the First Army Staff Chaplain for this very reason. As my tour of duty draws to a close, I would like to share with you some of my observations that have developed as we served together. As an umbrella topic I chose *The Pastoral Instinct*, and Isaiah 61:1–6 tends to form a starting point for the things I want to say.

Looking over the schedule of your activities at Newport, I sense there is one word that could encapsulate all you propose to do in your school. It is the word *ministry*. That's good. Whether we are at peace and find ourselves in armories and Reserve centers and Fort Drum or Fort Indiantown Gap—or whether we find ourselves in war on the field of combat, I believe that our watchword is and must always be: *ministry*.

I do not propose to analyze and parse this word. It will be your job during the days of your school to put flesh on the agenda before you, and, with God's help, develop possibly some new and exciting interpretations of ministry to soldiers in 1980.

Chaplain McMillan, a pastor of the Lutheran Church—Missouri Synod, is currently Community Chaplain of Nuernberg Military Community in Germany. He has served as chaplain in both the U.S. Air Force and the U.S. Army since 1953. In his last asignment as the Staff Chaplain, First U.S. Army, he was, in effect, pastor to over 700 US Army Reserve and Army National Guard chaplains. It is out of this rich, four-year experience that this article came to be written—as a kind of farewell summary of a different and unique kind of pastoral ministry.

What I would like to do in these few moments is to talk about *The Pastoral Instinct* which is critical to any ministry we may plan or do. This phrase is very special to me because being a pastor has been central in my life and ministry ever since I graduated from Concordia Seminary, St. Louis, almost twenty years ago. And the older I grow the more convinced I become that "the pastoral" tends to become instinctive—something which is almost second nature. I believe that this *Pastoral Instinct* is a *sine gua non* ingredient for any clergy person, and certainly central for any chaplain in the Army—active or reserve component.

When I was a first lieutenant—and by the way I spent four long years as a first lieutenant—I thought I had an exciting ministry to fighter pilots at Tyndall Air Force Base, Florida. I really doubted if I could still be doing ministry as a full colonel in an administrative job twenty-seven years later. But I've found in the past four years that such a ministry is possible, so long as God keeps alive within me this thing called *Pastoral Instinct,* or what John Watson called "The Shepherd Heart." I would encourage particularly the first lieutenants here, that if you keep the pastoral instinct, the shepherd heart, you will have an exciting ministry in the United States Army, no matter what your rank, no matter where you serve, as long as you wear the uniform!

Let me say a few more things about this phrase "the shepherd heart." Or rather, hear John Watson speak about the importance of this ingredient of ministry:

> If the pastoral instinct be crushed out of existence between the upper and lower millstones of raging sensationalism and ecclesiastical worldliness, then the Christian church will sink into a theological club or a society of social reform: if it had full play we might see a revival of religion more spiritual and lasting than any since the Reformation.

If you will allow me the license to interpret "raging sensationalism" as a kind of super religious fanaticism, which denies the physical, and "ecclesiastical worldliness" as a total acclimatization to the world around us, which denies the spiritual, then I think you may be able to sense a problem for all of us. For one of the omnipresent questions that troubles chaplains is: "Are you first a chaplain and then a major, captain, lieutenant colonel; or vice versa?" You know the tension of trying to answer this question. You've discussed it before, maybe heatedly. And the real problem is that while you and your rater argue the point, ministry falls through the cracks. The point I want to make is that the pastoral instinct, the shepherd heart, seeks successfully to reach out to both extremes and finds the path of ministry which can be both faithful to God and loyal to the Army structure.

The kind of ministry you will practice in your chaplaincy depends on the presence of the pastoral instinct, the shepherd heart, and there are really two sides to this shepherd heart. One side is the healer/enabler; the other is that of leader/guide.

I think that Henry Nouwen caught in one sentence the true picture of the caring chaplain as healer/enabler: "Every human being has a great, yet often unknown gift to care, to be compassionate, to become present to the other, to listen, to hear and to receive." (*Out of Solitude*, p. 40).

Focus briefly on his verbs and verb phrases. *To care.* That's something internal, but it is also a gift of God. God puts ability to care—sensitivity—into our being, and gradually it becomes second nature with us to be concerned about others; and they become important; and sure enough, soon their needs are more sacred than my schedule! Nouwen was right: "My interruptions *are* my work." *To be compassionate.* This is less internal and more external. It implies that I need to be *doing* something about human hurt, and this may cost me something—money, time, inconvenience. But then, shouldn't I be willing to invest something of myself and not expect the Army to pick up the total tab for all the programs of my ministry? *To become present to the other.* Ah! There's risk here! *"Sis tacuisses, philosophus manisses"* ("If you had kept your mouth shut, you would have remained a philosopher"). But the shepherd heart is not afraid, even at the cost of the loss of philosopher status, to reveal itself, and sometimes [revealing] its hurt to others in person, and maybe sometimes in personal notes, letters and remembrances. *To listen.* The first step is to pay the cost of time and maybe boredom just to give another person the space—maybe by just remaining silent—to share what's so troubling. *To hear.* Sherlock Holmes used to say, "My dear Watson, you see but you do not observe!" Likewise we listen but do not always hear. To understand, to enable, to heal, takes a loving heart, and this comes from God. When you have it, you focus on the listener in such a way that he/she knows that you are not only listening, but that you hear. *To receive back again.* It really is as blessed to receive as it is to give, and the shepherd heart knows that all the while it may be giving, it rejoices to receive back so much from those it seeks to help, being sustained and nourished also by those blessings of God that come back to us through those we seek to minister to.

Nouwen's qualities, outlined above—which I would call gifts of God—are often unrecognized, but I am sure that all of us who serve as chaplains possess some of them to some degree, and all of us can have all of them to a greater degree just for the asking.

But then, this is only one side of the caring chaplain with the shepherd heart. So I bring healing and new hope to soldiers. What then? God may bless a soldier through me by moving him to turn over a new leaf, but He always does this for a purpose—so that the person who now has a new direction just doesn't remain satisfied with that condition, but is ready to move forward and influence people and environment for God and for good. And here's where the other side of the caring chaplain with the shepherd heart is needed.

The other facet of the caring chaplain is his function as leader/guide; some would call him prophet. There is no question that we as well as the soldiers we serve need a sense of direction and divine push to move us toward good goals and help others do likewise. This may not be as comfortable as the healer/enabler role, because the prophet sometimes has to say unpleasant things, rock the boat, riffle the waters, and maybe even sacrifice himself, to see that God's truth and way are made plain and that men and women are put under conviction to seek and follow Him. My experience tells me that this is expected of chaplains. Soldiers may not like to hear what you have to tell them, but they do expect you to tell them. And if you fail in this area, you may be tolerated, but you will also be effectively ignored. Paul Althaus speaks movingly on this subject:

> Priestly persons are those with whom we are conscious of God, who by their very being remind others of their relation to God. People want to receive from their pastors the sense of the reality of God. A sermon becomes priestly to the extent that its proclamation is sustained by the preacher's own real encounter with God and His Gospel; to the measure in which the preacher, like Moses, comes from God's mountain, and his speech about God flows out of the secret conversation of his heart with God.

So the caring chaplain who seeks to be also leader and guide knows where he has come from and where he is going. He has a kind of spiritual confidence which inspires and invites others to join him in going God's way.

Most of this for me began with my religious training in my home and culminated in my theological, seminary education. These are my roots, and I dare not get away from them. Amid all the well-intentioned thrusts toward ecumenism, I believe that I am an effective chaplain—Protestant chaplain—because basically I am a good Lutheran pastor. And I must be faithful to God's Word as I learned it and loyal to my church if I am to be an effective leader/guide. George Bernanos' words haunt me: "The Word of God! Give me back my Word, the Judge will say on the last day. When you think what certain people will have to unpack on that occasion, it's no laughing matter, I assure you!"

But it is also true that our basic theological education is tempered, adjusted, modified, and continually re-shaped by our chaplain experience over the years. My outlook is not the same as it was twenty-seven years ago, and I'm grateful for the changes I think I have made. In this re-shaping process, pastors, priests and rabbis like you, in both active and reserve components, have been catalysts for my change, and yet, at the same time, incomparable encouragers and supporters. And this, I believe, is what the whole concept of "collegiality" is all about. Let me quote here two great German pastors who address this point:

> The pastor needs the ministry of brothers for joyfulness in his ministry, as a corrective for his calling which is always exposed to the

dangers of individualism, and for the salvation of his own soul. A pastor without a real confessor simply cannot maintain his joy in the ministry.——**Hans Lilje**

He who can no longer listen to his brother will soon be no longer listening to God either; he will be doing nothing but prattle in the presence of God too. This is the beginning of the death of the spiritual life, and in the end there is nothing left but spiritual chatter and clerical condescension arrayed in pious words.——**Dietrich Bonhoeffer**

In addition to knowing in what direction he is moving and why, a chaplain needs to know the system in which he serves as pastor and prophet. A "McMillanism" I would like to leave with you is this concept: "The chaplain needs the unit as much as the unit needs the chaplain." In other words, you don't just pick up clergy persons off the street and expect them to function well as chaplains. It takes a while to learn—from S-1's, 2's, 3's, 4's, executive officers, commanders—how the Army really works, and it takes a while longer until a chaplain is comfortable in this environment. When I came into the Army and went to the field for the first times, I think for six months I spent 85% of my energy on surviving, and about 15% on ministry. I have resolved ever since to try to reverse these percentages. But that won't happen in my case or in yours without some kind of military education and without the interaction with other staff officers in a unit that shows us first hand how the Army works.

We need not only to understand how "the system" is and works today; we need to be concerned about where it's going. One-on-one counseling by the chaplain is great, but if that's all you do, I think you're only 50% effective. You've got to tell "the system"—as effectively as possible—where it is and where it ought to be going. You've got to dedicate yourself to "bridging the gap between the ought and the is." That's what's meant by the sometimes trite-sounding phrase "advises the commander on all aspects of religion and morality." It may be an empty phrase in all too many efficiency reports, but potentially it could be your area of greatest contribution to the Army, to your soldiers, and to your own sense of ministry, if you are willing to speak honestly and courageously. But, underlying the success of any effort you put forth will be a deeply held belief in the worth of "the system," the structure and mission of the Army.

Chaplains have a unique relationship to those to whom they minister. They dare not "play God," but neither can they be "just one of the boys." We are a bridge between God and the men and women of our unit, yet in a way we are also fellow-strugglers with them. Forbes Robinson expressed it this way: "To help a brother up the mountain while you yourself are only just able to keep your foothold, to struggle through the mist together, that surely is better than to stand at the summit and beckon." And hear Joseph Fort Newton who reduced it all to one sen-

tence: "The preacher must live with the people if he is to know their problems, and he must live with God if he is to solve them."

I do not think all chaplains have the pastoral instinct, the shepherd heart. None of us has it by nature; it is a gift of God. None of us has a monopoly on it; we all seek to grow and hopefully to see the shepherd heart becoming more instinctive in ourselves. None of us needs be without it; for God gives it for the asking. Raymond Calkins was right: "Whom God chooses to be His prophet he equips for the task."

Thomas Ken, the amazing chaplain of Winchester College, who gave us the Common Doxology, "Praise God From Whom All Blessings Flow", and the great morning and evening hymns, "Awake My Soul and With the Sun" and "Glory To Thee My God, This Night," gave us a verbal snapshot of one who has the shepherd heart, the pastoral instinct, in these words:

Give me the priest these graces shall possess;
Of an Ambassador, the just address,
A Father's tenderness, a Shepherd's care,
A Leader's courage, which the cross can bear,
A Ruler's arm, a Watchman's wakeful eye,
A Pilot's skill, the helm in storms to ply,
A Fisher's patience, and a Laborer's toil,
A Guide's dexterity to disembroil,
A Prophet's inspiration from above,
A Teacher's knowledge, and a Savior's love.
Give me a priest, a light upon a hill,
Whose rays his whole circumference can fill
In God's own Word and Sacred Learning versed,
Deep in the study of the heart immersed,
Who in such souls can the disease descry
And wisely fair restoratives supply.

Soli Deo Gloria!

Privileged Communication and the Military Chaplaincy

Carl E. Creswell

The priest-penitent privilege is among those devices whereby otherwise relevant and competent evidence may be witheld from litigation. It is respected to varying degrees in federal and state courts as an exception to the common law rule that "the court is entitled to every man's evidence."

There are four traditional requirements, each of which must be met, to legally sustain any claim of privilege. These are: 1) There must be an expectation that communication will not be disclosed, 2) The element of confidentiality must be essential to the relationship, 3) The protection of the relationship must be beneficial to society in general, and, 4) The injury caused by disclosure must be greater than the benefit accruing thereby.

These guidelines are increasingly subject to re-evaluation in a society with accelerating intrusions on individual privacy. Sundry pressures, resulting in a growing sense of alienation for many, create a heightened demand for privacy in areas which are not adequately met by a rigid judicial and legislative adherance to the traditional formula. Interestingly, a significant gap has developed in the matter of the priest-penitent privilege between Army chaplains, subject to federal and state rules and statutes, and their civilian counterparts. The former has a much more clearly defined claim to the privilege than does the latter.

This development is explicable through a study of the development of the common law, created by the courts, and statutory law, enacted by Congress and the several States dealing with the scope of the privilege in federal and state jurisdictions.

Carl Creswell is a former US Army chaplain who presently resides in Lubbock, Texas, and is currently completing the third year of the Doctor of Jurisprudence program. He holds an M.A. in Agency Counseling and is particularly interested in the ethical dimensions of genetic legal issues. The above article has been adapted from a larger study of this topic by the author.

The first common law treatment of the issue in this country was *Smith's Case*; decided by the New York Appellate Court in 1815.[1] That panel denied the applicability of the privilege to a Protestant clergyman who volunteered to testify against an accused communicant invoking it. However, seventy years later the Supreme Court ruled that confessional declarations should be considered as privileged.[2] More recently, the Federal Court of Appeals for the District of Columbia advocated a significant liberalization of the doctrine in *Mullins* v. *United States*, a 1958 decision.[3] Federal courts currently regard claims to the privilege with greater solicitude than their state counterparts. As recently as 1979, a New York Court of Appeals held that "there exists no common law priest-penitent privilege."[4]

The continuing rejection of the doctrine by many state courts has led to legislative action in forty-four states conferring varying degrees of protection. Generally, such protection requires that the communication be a confession of sin, made to a professional minister of religion, by a penitent in the course of discipline enjoined by his church body. Such statutes tend to be uneven in composition and subject to extraordinary interpretations by the courts. As an example, the Ohio Appeals Court, in 1966, interpreted that state's requirement that the communication be in the course of discipline required, and to a professional minister, really meant that it was restricted to a confession of sin made to a Catholic priest.[5] The Court could either have been attempting to establish a state church or merely the victim of its own linguistic limitations. A similar condition is created by the Florida Statute[6] which includes Episcopal rectors as clergy but omits bishops, deans, archdeacons, etc. The statue is flawed by the fact that the solons were not aware that "rector" is not an order of ministry, but a job description.

In response to the general confusion, the American Law Institute created a proposed Federal Rule of Evidence on Privilege which was accepted by the Supreme Court but not enacted by the Congress.[7] Under those rules, a communication would be privileged if made privately "and not intended for further disclosure except to other persons present in furtherance of the purpose of the communication." A liberal construction of this language would permit the extension of the seal to multi-party counseling situations, particularly marital counseling.

The Army chaplain is heir to three strands of interpretation of the privilege. There is the English Common Law, as adapted in this country,

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[1] 2 New York City Hall Records 77, 1 American State Trials 779 (1817).

[2] 92 United States 105, 23 Lawyer's Edition 605 (1876).

[3] 105 Court of Appeals, Dist. Of Columbia 25, 253 Federal Reporter 2d 275 (1958).

[4] Kennan v. Gigente, 47 New York Superior Court 2d, (1979), 390 Northeast Reporter 2d 1151 (1979).

[5] *Ohio Rev. Code Ann.* 2317.02 (1963).

[6] *Fla. Stat. Ann* 90.241 (1960).

[7] 51 Federal Rules Decisions 351 (1972)

which applied the privilege until at least the time of Cromwell. Further, the many jurisdictions which have approved the claim, including the proposed Federal Rules, indicate a willingness on the parts of the states to extend it under some circumstances, and finally, the chaplain is the beneficiary of specific protections provided in Federal Regulations as provided through the Department of Defense.

These multiple traditions give the chaplain a much better standing for successfully raising the claim in relationship to marital counseling, even though more than two persons are present, (a traditional bar to the claim). More importantly, he may have any issue of his right to the claim removed from a state court to a federal one as long as he was acting in the scope of his duties.

Marital Counseling, the Privileged and the Chaplain

It is probable that if the priest-penitent privilege is ever extended to a multi-counselee situation, it will be in the context of marital counseling. It is anomolous, but true, that the permanence of the authority of law in this country is largely based on the ability of our legal institutions to adapt to the changing realities of our national life. When a given activity, industry, or relationship has proven of particular value, courts and legislatures have nurtured it.

Even given the multi-client aspect of the situation, a case can be made that an extension of the traditional privilege to marital counseling does meet the requirements for protection as Wigmore provided them.

The requirement that the communication take place in a confidence that it not be disclosed was considered in a 1931 Minnesota case, *In Re Swenson*.[8] In that litigation, the court ruled that information sought in such a situation should forever remain a secret in the breast of the advisor. Furthermore, no clear parochial relationship was required to invoke the privilege, and the character of the clergyman, not an "official relationship," was determinative on that point.

The *Swenson* court's opinion on parochial connection was cited with approval in *Kohloff v. Bronx Savings Bank*[9] but a series of cases from 1912 to 1962 held the exact opposite. The parochial bond was considered the *sine qua non* for the claim in *Alford v. John*,[10] *Mitsunaga v. People*,[11] and *Angleton v. Angleton*[12]. The court denied the claim in *Alford* for lack of any religious affiliation, in *Mitsunaga* because a non-Methodist claimed the privilege for conversations with a Methodist cleric, and, similarly in *Angleton* wherein the exchange was between a Roman Catholic priest and a non-Roman penitent.

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[8] 183 Minn. 602, 237 Northwestern Reporter 589 (1931).

[9] 37 Misc. 2d 27, 233 New York Supplement 2d 849 (1962).

[10] 103 Ark. 236, 146 Southwestern Reporter 516 (1912).

[11] 54 Colo. 102, 129 Pacific Reporter 241 (1913).

[12] 84 Idaho 184, 370 Pacific Reporter 2d 280 (1962).

The Proposed Rule bases the validity of the claim, not on any demonstrable parochial relationship, but upon the legitimate expectation of privacy of the communicant.[13]

Wigmore's standard that the element of confidentiality "must be essential to the full and satisfactory maintenance of the relationship between the parties" is met by implication. Many states have created a licensing board for marital counselors and have extended the privileged communication protection to that activity. Logic dictates that, when the activity is identical, the protection must be the same.

Aside from such specific protection, and the general husband-wife privilege, mere marital counseling is not automatically exempt from judicial intrusion. This point was made quite clear in *Simrin v. Simrin*.[14] That California case was another in which protection was contingent upon a communication enjoined by the discipline of the communicant(s) church. The Simrins were Jewish, and provided no proof of a religious requirement for such counseling. In fact, the court chose to consider the facts of the case, and granted the privilege, not on traditional grounds, but upon an agreement made by the couple that neither would involve the Rabbi in any litigation. Thus, the privilege was acknowledged on the basis of a contract between the parties, not as a result of the counseling relationship.

Simrin, and other similar cases support the assumption that the marital state is one which should be sedulously fostered. All legislation directed to that end, including the creation of a separate professional authorization for marriage counselors support such a conclusion.

All other requirements being met, it appears that those couples who belong to a denomination requiring marital counseling in the event of extreme stress should be entitled to claim the protection of confidentiality,[15] but this is not true. Different jurisdictions treat the matter differently. This is no less true in the context of the Army Chaplaincy. A problem arises when one member of the marital relationship waives his or her privilege in order to secure the testimony of the chaplain whom the couple has consulted. An actual case under these conditions occurred in 1977 with a resultant request to the Judge Advocate General's office for legal guidance. The official response was that:

> The privilege which protects against disclosures of communications with a chaplain is commonly referred to as the penitent-clergyman privilege. Historically, the privilege

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[13] *Supra*, note 7 at (a) (2).

[14] 233 Cal. App. 2d 90, 43 Cal. Rptr. 376 (1965).

[15] E.g. Canon 16 7 (c), *Constitution and Canons of the Episcopal Church* (1970) which requires that: "When marital unity is imperilled by dissension, it shall be the duty of either or both parties, before contemplating legal action, to lay the matter before a minister of this church, and it shall be the duty of such minister to labor that the parties may be reconciled." Neither the Church, nor the state, in fact, would consider such an activity to be absolutely privileged.

extends only to communications "made in the relationship of penitent and chaplain, priest, or clergyman, either as a formal act of religion or concerning a matter of conscience." That is still the rule in military proceedings (See para 151b[2], MCM 1969 [Rev]: par 3-7c[1], AR 15-6). However, the traditional rule has been modified in some jurisdictions. Therefore, the question of whether a chaplain can testify with regard to matters within the scope of a privileged communication without the consent of all parties involved can only be answered by referring to the laws of the jurisdiction in which the testimony is requested.

In most instances, marital counseling would not constitute a privileged communication; however, no definitive rule can be stated as each case must be judged on its own merits.[16]

There is no peculiarly military law as to marital counseling, but the chaplain is as qualified as any other performing that task. If a situation should arise in which one partner waives the privilege and the other does not, the chaplain would be well advised to invoke the privilege unless specifically advised by the Judge Advocate General not to do so. Even then, conscience may require him to act in a manner that regulations do not authorize.

Conceding the commonality of position between civilian clergyman and chaplain on this particular issue, the chaplain has much the best of it in an overall evaluation.

The Army Chaplaincy, A Truly Priviledged Class

A study of the treatment of the confessional seal by the legislatures and the courts discloses variations from total rejection to absolute acceptance, and every shade of solicitude between. One of the ironies in a society that is wont to condemn the lack of justice and the willingness to accommodate the Armed Forces, is that the Army cloaks its chaplains with a privilege, stated with clarity and authority, that could serve as a generous model in any state or federal court.

At the risk of carrying coals to Newcastle, a chaplain must always be aware that no privilege attaches to him under the pertinent regulation, *Duties of Chaplains and Commanders' Responsibilities*,[17] unless the correct legal status was established, and the chaplain was operating within the scope of his official duties.

Initially, the chaplain must be endorsed by his own denomination, and continue that relationship even after his integration into the chap-

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[16] Letter: Chief, General Law Branch, JAG to DACH, Subject: *Privileged Communications*, 3 Jan 1978.

[17] *Army Regulation* 165-20, 15 Oct 79.

laincy. The act of commissioning gives him the status to act as an officer, and concurrently, provides the protection of the regulations for his official actions.

His military status is as a staff officer, and his duties are those which normally pertain to the clergy profession and those which are prescribed by law.[18] A chaplain is assumed to know the normal duties of his profession, and the uniquely military responsibilities which are his are described in AR 165–20.

The scope of those duties include a requirement that the chaplain will provide for the religious and moral needs of military personnel, their families, retired military, their families, and authorized civilian personnel who are dependent upon the Army for religious support.[19]

Beyond this general admonition, the chaplain has duty to establish a pastoral relationship with members of the command, to include "house calls" when appropriate,[20] further, he must be available to all members of the command for counseling and for spiritual help,[21] and, in the case of illness, he is to show especial concern for the ailing and for the family concerned.[22]

It is necessary to call attention to these elementary functions because they establish the legal scope of the chaplain's duty, within which he may invoke the protection offered by regulation to such privileged communications. There is no guarantee that the invocation will be efficacious in every case, but the strong possibility is there.

Activities of a chaplain beyond the scope of the regulation, such as functioning as a confessor to a civilian congregation, would clearly be weighed in relation to the law of the state in which the conversation takes place.

With the chaplain's legal status fixed, and the scope of his duties defined, a closer examination of the nature of the privilege granted him is appropriate.

> It is Army policy that communication made in the relationship of penitent(s) or counselee(s) and chaplain, either as an act of religion or as a matter of conscience, is privileged communication. Unless the penitent or counselee expressly waives this privilege, disclosure of information is neither required nor permitted. This includes disclosure to investigating officers, courts-martial, courts of inquiry, and boards of officers. Also included are proceedings in which the testimony of the chaplain, chapel activities specialist, or authorized agent is otherwise sufficient and admissible.[23]

An appreciation of the conflicts and confusion extant in civil legislation and judicial decision might well justify the position that a

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[18] *Ibid.*
[19] *Ibid.*
[20] *Ibid.*
[21] *Ibid.*
[22] *Ibid.*
[23] *Ibid.*

chaplain's basis for claiming the protection provided by a legal privilege is more defensible in litigation than that of his civilian counterpart. The enabling regulation, a product of the federal government, has unquestionable validity in federal courts. The procedures to be followed, in the event of the issue being raised in a state court, will be treated subsequently in this section.

It cannot be too strongly emphasized that a recognized penitent/counselee relationship must exist. Its absence defeats the claim of privilege. However, the regulation provides significant latitude for the chaplain to avoid possible pitfalls as long as he is aware of the scope of his duties.

Because the relationship of the parties is a matter of official definition, (including the soldier, his family, retired personnel and virtually anyone with a recognized relationship to the Army), the traditionally required standard of a parochial relationship is reduced to determination of a relationship as defined in the Regulation.

The hoary counseling that such communications be confessions of sin is disposed of by the requirement that it be either an act of religion *or* concerning a matter of conscience. Thus, no imputation of culpability is warranted.

The common interpretation that the waiver of the privilege by the communicant strips the confessor of the power to claim it is retained. The communicant is the legal beneficiary of the doctrine. Should that party knowingly refuse to exercise the privilege, the chaplain has no duty, and probably no authority, to claim it on the communicant's behalf.[24]

Thus far, only the position of the chaplain vis-a-vis military tribunals and federal courts has been considered. Should he find himself halled into a civilian court on this issue and claim the privilege based upon his position of a chaplain in performance of his legally defined duties, it becomes a conflict of laws between state and federal jurisdictions and a situation is created for which the Chaplain School is probably not adequate preparation.

In a recent case, a chaplain counseled a soldier and his wife after the death of their child. The parents were subsequently charged with child abuse, leading to the death of the child. The chaplain was told by the District Attorney that he would be subpoenaed, not as a chaplain, but as a civilian. The DA felt that the chaplain's official status was immaterial, and, even if not, the Grand Jury was a secret proceeding and could hear evidence inadmissible in a trial. The trial judge in this jurisdiction, could deny the privilege since he has discretion to take that action in the interests of justice. A third possible proceeding was that of the Juvenile Court. That body would convene to consider the disposition of the dead child's siblings. Again, the claim could be denied on the grounds that a

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[24] *Ibid., Note esp.* "Unless the penitent or counselee expressly waives this privilege. . . ."

state statute denied protection to any communication, in any context (save the attorney-client relationship), which related to child abuse. In any of the three processes, the threshold question was the right of the state to strip a chaplain of his status in order to treat him as a private citizen.

The Staff Judge Advocate, when informed of the matter, concurred with the District Attorney's opinion that the chaplain could be called as a private citizen and, further, that such status did not entitle him to assistance of federal counsel. In that particular case, the SJA used his personal influence with the civilian authorities to have the eventual subpoena quashed.

Even while approving the result, one must reflect on the words of Peter's grandfather in Prokofieff's "Peter and the Wolf." After Peter, the duck, and assorted confederates had tricked the wolf and hung him from a tree by his tail, Grandfather was heard to mutter: "Ah, but what if Peter had *not* caught the wolf, what then?"

The issue is, whether a privilege, assumed by all clergy and specifically granted by law to chaplains, can be negated by a civilian jurisdiction. It is an issue far too significant to be left to the nature of the relationship between an SJA and his counterparts in the civilian community. That particular SJA felt it to be a minor matter, according to the senior chaplain of the command, and not likely to occur more than once every twenty-five years. This might well be true, but considering the legal doctine of *stare decisis*, can the Army afford to permit a civilian court to establish such a precedent?

Following this near-litigation, the Chief of Chaplain's Office requested an opinion on the matter from the Judge Advocate General and received the following response:

> 1. Paragraph 2–2a, AR 165–20, 15 June 1976, makes communications between chaplains and individuals, made in the relationship of chaplain and penitent or counselee, either as a religious act or concerning matters of conscience, a privileged communication that the chaplain is prohibited from disclosing without the consent of the penitent or counselee. *This provision makes no exception* for *disclosures to court*.
>
> 2. Based on the above, a chaplain *would be* entitled to representation by the Department of Justice should the court attempt to force him to speak.
>
> 3. Should a recurrent of events similar to those discussed . . . occur, the chaplain or office concerned should comply with para 7–4, 7–6, and Appendix K, AR 27–40.[25] (Emp. added).

This opinion was provided in 1977 by the then Chief, Litigation Division, Judge Advocate General's Office, and to the best of this writer's knowledge, has not been limited or expanded.

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[25] Letter, Chief Litigation Division, JAG to DACH–PPC, Subject: *Challenge to Chaplain's Privileged Communication*, 8 Sep 77.

Litigation is the title of AR 27–40, and Chapter Seven prescribes specific procedures to be followed if information is sought which is exempt from release to the public.[26] Paragraph 7–4 appears to be mandatory in nature.

> Requests and subpoenas for *information exempt from release to the public*: When this information is sought for use in litigation or for the appearance of witnesses which require approval by the Department of the Army, will be submitted to HQDA (DAJA–LT).[27]

Paragraph 7–6 contains more detailed instructions regarding responses to subpoenae with the requirement that:

> In each instance described above, a judge advocate or civilian attorney of the command concerned should accompany and advise the witness during the court proceedings. Within the United States, the local U.S. Attorney should be consulted.[28]

The Appendix to 27–40 cited by the Judge Advocate General concerns *Responses to Subpoenas and Related Actions Involving Department of the Army Personnel*, which notes that:

> It should be emphasized locally that service of any subpoena calling for an appearance in an official capacity and/or production of military records is an official matter and that the SJA should be notified promptly.
>
> The SJA or other local legal advisor should then resolve any questions as to propriety of service, and determine whether or not appearance or production involves the release of exempt information, or other possible grounds for a motion to quash under court rules. General Branch, Litigation Division, Office of the Judge Advocate General may be contacted for assistance in making this determination.[29]

The combination of the opinion from the Judge Advocate General's Office, coupled with the reference to AR 27–40 protecting communications exempt from release to the public are strong support for the claim of privilege by a chaplain acting in the scope of his official duties. That claim is founded, not only in positive terms in AR 165–20, but in terms of significant legal import in para 15, Chapter XXVII, *Manual for Courts Martial*, Change 1.

In actuality, the procedure that would probably be followed should the issue be raised in a state court, would be a motion by the Department of Justice to remove the issue to the federal system. This is a result of the conflict of laws aspect. The chaplain's protection is by federal statute, and only the federal courts have jurisdiction over such issues, granted by the Constitution of the United States.

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[26] *Litigation*, AR 27–40, Department of the Army 15 Jun 73.

[27] *Supra*, note 25.

[28] *See* para 7–6e.

[29] *See* para 4.

Conclusions

The existence of the privilege under English Common Law at the time of the American Revolution is open to debate. There is no supportable dispute that, from time to time in England, the privlilege had been acknowledged by the courts, based on tradition, rubric, or canon law. It is that specific privilege which has enjoyed steadily increasing legislative and judicial support in this country.

The Army chaplain is in a highly favored position vis-a-vis the privilege through its establishment by regulation. However, should he act beyond the scope of his duties, his protection, and that of his communicants, is no greater than that afforded others in the courts of the state in which he provides his pastoral services.

In the event of a state-federal conflict, the chaplain must coordinate the matter. He is always well-advised to inform the Chief of Chaplains, through his staff chaplain of the matter. He is bound by regulation to seek the counsel of the SJA.

This work is *not* intended to be a legal opinion, but to provide current interpretations on the matter. The chaplain who becomes ensnared in such a matter should immediately seek the advice of a specialist, and not to do so could constitute a great disservice to himself, the chaplaincy, and, more importantly, to his communicants.

A Theology for Freedom

Martin H. Scharlemann, Ph.D., Th.D.

In its manifestation political freedom is an ideology. That is to say, the ideas which have gone into its conceptualization are derived chiefly from philosophical considerations designed for action. *The Federalist Papers,* which were published in 1787 and 1788, make this abundantly clear. Appearing over the pseudonym of "Publius," the actual authors of these essays were Alexander Hamilton, James Madison and John Jay. Their immediate purpose was to commend the New Constitution of the United States to the individual States for ratification.

These founding fathers succeeded in their task partly because there was a body of convictions and values which most citizens of their time held in common as being basic to life in society. The presuppositions for these beliefs, however, had been derived, though somewhat indirectly, from various theological interpretations of reality as viewed from Scripture. In writing the Declaration of Independence, Jefferson, for example, could appeal to certain "self-evident truths" without having to argue for their validity. They included belief in a Creator and the conviction that human beings were His creatures and were, therefore, endowed with certain inalienable rights. In short, the ideology set forth at great length in *The Federalist Papers* owes much to theological considerations; and the very prevalence of such commonly held beliefs facilitated the work of getting the thirteen States to ratify the Constitution.

It is very doubtful that Hamilton, Madison and Jay could succeed in such a task today. Secular values have gnawed so deeply into the life of the American citizenry that the theological bases for our ideology of freedom have been all but washed away by decades of indifference and even outright rejection of the kind of moral consensus that prevailed some two centuries ago. As a result, the forces of pluralism at work in our society have made it nearly impossible for any significant segment of

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our population to agree on any set of assumptions strong enough to hold together the fragile fabric of our free way of life. In other words, a vacuum has developed in the area of comprehending and appreciating the ingredients that go into the challenge of preserving the freedoms which we presently enjoy.

A Potentially Creative Moment

The moment may be at hand, therefore, to put forth a set of faith presuppositions that can assist in the matter of "securing" our liberties. These propositions are based squarely on the Biblical revelation. Accordingly, they lay special claim on the interest and activity of military chaplains, since it is they who represent the churches and synogogues of the United States in their function as teachers and proclaimers of divine truth. A shorthand term for the considerations to be proffered herewith is "the two-kingdom doctrine." The term "doctrine," alerts to the fact that it is certain theological convictions which are to be set forth with a view to providing the major elements needed for a fuller understanding of the political freedoms which have come down to us, who live just beyond the opening of the third century of our Nation's history.

At times this kind of teaching has been much maligned because it was not always fully understood as applicable to the American scene. For this reason it may be well to take some time to reconsider this matter as it relates to the crucial issue of securing our liberties for the next generation within the context of our own commitment to serving the United States in the special role of the chaplaincy. By way of anticipation it should be said that this essay reaches the conclusion that there is no other viable set of propositions which can provide some reasonable measure of assurance that freedom, as we know it, can be preserved for those who follow us in the next generation.

While Saint Augustine is usually given credit for formulating the basic distinction between the so-called two kingdoms,[1] the roots of this doctrine reach back to none other than Jesus Himself. His statement on this matter is given in the sentence: "Render, therefore, to Caesar the things that are Caesar's, and to God the things that are God's" (Mk. 12:17).

In these words the Lord indicated to His amazed listeners that human beings are to live in two different, but not fully separated, relationships. One set of responsibilities may be subsumed under the general heading of that divine providence which controls and directs all of history as well as the universe in which we live as God's creatures; the other is subsumed under the over-all term of God's rule in grace. These two over-arching concepts are intended to call attention to the fact that

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[1] For example, Clarence L. Lee in William Lazareth, *The Left Hand of God* (Philadelphia: Fortress Press, 1976), pp. 31–35.

God relates to His creation in two different ways. For one thing, He runs the world, including society and nations, by His power. On the other hand, He works in His mercy over, in and among His people by way of what are called the means of grace, namely, the proclamation of His Word and the administration of the Sacraments. These two "kingdoms" work in very different ways. We enter the kingdom of God's rule in power by birth and His realm of grace only by our rebirth. These two facets of life must never be fused or confused, especially when the question of the survival of political freedom is at issue.

The symbol of the rule of providence is the sword; it represents the "Caesar" of Jesus' statement. For God's rule, as applied to society and especially its political structures, manifests itself in terms of power and is expressed by laws, ordinances and even court decisions. The kingdom of grace is best depicted by the chalice, which symbolizes the offer of reconciliation, of forgiveness, of love and mercy. The implementation of these two kinds of ruling varies; and, as a consequence, the respective responses and responsibilities must be differentiated.

Suggestions of this kind have at times been described as leading to a kind of theological, or even psychological, schizophrenia. However, by way of a corrective analogy, we might ask, "Does a man who is both a father and a policeman operate with a split personality?" He simply lives with two different sets of responsibilities as he goes about filling his two-fold role, recognizing the proper limits and distinctions of each. To be sure, if he were to confuse, or even to fuse, the two jobs, the father-policeman would become the source of considerable danger. If, for example, he treated his son the way he would deal with an arrested subject, he would distort his family responsibilities. Conversely, if he were to handle criminals in terms of family relations, he would effectively negate his role as a policeman. Something similar takes place where the kingdom of providence (power) is confused with the rule of grace; or, conversely, where forgiveness and mercy are thought to be the business of agents operating in the sphere of power.

Luther used to refer to God's rule in power as the kingdom of His left hand and the realm of grace as His rule of the right hand. When applied to society, he held that governments constituted the chief repository of power, while the church served as the agent of grace. He insisted that the former exists primarily to make possible the more lasting work carried on by means of the proclamation of God's forgiveness and mercy. The distinction between the two he once put very succinctly in the words:

> To be sure, God is everywhere. He is in the water; but you do not drown yourself to find Him. He is in the rope, but you do not hang yourself to find Him. He is present for you in the Word.[2]

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[2] *D. Martin Luthers Werke* (Weimar: Hermann Boehlhaus Nachfolger, 1939), Vol. XIX, p. 442.

A Duality of Relations

The duality of relationships just referred to exists chiefly because the battle between God and the Evil One rages along two fronts: both in the area of civic order and in the spiritual sphere of faith (or unbelief). This distinction is stated in as brief a form as possible in Luther's Large Catechism, where he deals with the words, "Give us this day our daily bread." Part of his explanation is worded as follows:

> This petition is especially directed also against our chief enemy, the devil. For all his thought and desire is to deprive us of all that we have from God, or to hinder it, and he is not satisfied to obstruct and to destroy spiritual government in leading souls astray by his lies and bringing them under his power, but he also prevents and hinders the stability of government and honorable, peaceable relations on earth.[3]

This quotation has the virtue of alerting us to the fact that the "anarchs of night" lurk just below the surface of any social or civic order. They are ready to do their "thing" at the slightest nod from their malicious master. Tyranny, anarchy, terrorism—these are the special delight of the Evil One! Hence the primary responsibility of any government is to maintain order. That is the bottom line, so to speak; for it is not possible to pursue either justice or freedom without first enjoying some semblance of order.

Number 51 of *The Federalist Papers*—presumably written by Alexander Hamilton—quite properly makes the point that if men were angels there would be no need for government.[4] Thomas Paine put this truth another way: "Government, like dress, is the badge of our lost innocence."[5] Here we are dealing with matters pertaining to the rule of God's left hand, to revert to Luther's terminology, in the frank recognition that the social order, if left untended, will quickly disintegrate into anarchy.

Another major conflict rages along the spiritual front. There God says, "I am that I am" (Ex. 3:15); and Satan insists, "I am not." For, once "the old evil foe" gets people to the point of believing that he does not exist, he can manage them very easily.[6] Man's unbelief provides the occasion for the highest of all demonic satisfactions. Hence, the church must constantly stay at her task of teaching God's Law and proclaiming the Gospel.

These various considerations underline the special significance of the work done by military chaplains; for they exhibit the concern which

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[3] Theodor Tappert (transl.), *The Book of Concord* (Philadelphia: Fortress Press, 1959), p. 431.

[4] *The Federalist* (New York: Random House, 1937), p. 337. (The Modern Library Edition).

[5] In the second paragraph of his essay, "Common Sense." Available, for example, in *Tom Paine: Presented by Dos Passos* (New York: Longmans, Green & Co., 1940), p. 55.

[6] John A. Mackay, *God's Order* (New York: Macmillan, 1956), p. 30, quotes Baudelaire as saying, "The Devil's cleverest wile is to convince us that he does not exist. . . . . The Devil says to us, 'My name is Nobody. . . . Are you going to tremble before the non-existent?'"

churches and synagogues have for the moral and the spiritual welfare of men wearing the uniform of this nation.

A Case of Diversities

In addition to describing the duality of the relationships in which men and women are expected to live, we must, in some detail, discuss the diversity of responsibilities inherent in accepting and practicing the two-kingdom doctrine. This can best be done under three headings; namely, the mode, the content, and the reach in each of the two operations.

Mode

In the matter of mode, the suggestion has already been made that the symbol of government is the sword, and that of the church is the chalice. The apostle Paul insists that the "powers that be" do not bear the sword in vain (Rom. 13:4). That is to say, governments are expected to use their powers to punish evildoers and to reward those that do right (1 Peter 2:14). That is why military and police forces are essential in governmental resources. For there are numerous junctures in societal life where controlled force has to be applied both to problems within a country and to the sphere of its relationships with other nations.

With respect to the maintenance of military power we may need to remind ourselves where we are in history. We live in what is known as the multi-state system. The world of today is made up of more than 150 sovereign nations, each one of which is incessantly concerned with two major factors; namely, its own security and the extension of its influence. Tensions and hostilities between and among nations, therefore, are inescapable ingredients of such a world-order. Sometimes these tensions erupt into warfare because no other solution seems within reach except that of applying controlled force to the situation under review.

An attempt to run a government on the basis of love, or to conduct a nation's foreign policy in terms of charity, is to confuse, and even to fuse, the characteristics of the two kingdoms. The results would be disastrous, ending in anarchy, surrender, tyranny and oppression. In the rule of God's left hand the self-interest of a nation, in terms of its own tasks, is a God-pleasing attitude, while, under principles of grace, a concern for oneself above others is reprehensible. We can, therefore, insist that when a nation carries out its specific responsibilities as an instrument of providence for the preservation of order, the maintenance of justice and the extension of freedom, such a government operates as "a minister for good," in the words of the apostle Paul (Rom. 13:4).

Consider the case of the Roman legions in the days of this very apostle. Rome was strong; it ruled a vast empire. For ninety years it maintained peace by virtue of its strength, especially in terms of military power. It was only later, when those splendid legions were weakened by

political conniving and subversive activity, that a world at peace began to disintegrate into various factors that engaged in conflict against each other and finally against both Rome and Constantinople. These debilities of a decaying Rome gave rise to those dark centuries which almost brought an end to civilization itself.

The church of those days, by way of contrast, carried on her task with her own means and in her own way, proclaiming the gospel of salvation and teaching men the laws of God, including those appertaining to the practice of good citizenship. In due time, she provided the spiritual and moral ingredients by which a new culture was created, beginning with such a radical step as the Emperor Constantine calling in the bishops of the Church for help in modifying Roman law.[7]

The Church of apostolic times could have attempted to stir up people by inviting them to resort to violence in dealing with the question of slavery. She might have tried to imitate Spartacus by inciting the oppressed to revolt against Rome. Instead, the Church remained mindful of her own unique resources. She treated slaves and masters alike, reminding owners that they, too, had a Lord to whom they would have to give an account. The various offices of the Church (priest, deacon and bishop) were opened to masters and to slaves alike. The latter were addressed and treated as fellow-redeemed and not as insignificant chattel. Moreover, manual labor received its due evaluation at the hand of the insight that God Himself had worked for six days in creating the world, thus providing an example for His children.

By staying with her own mode of operation the Church created those spiritual and social values which not only overthrew paganism but provided the timber, so to speak, for the building of a new culture as the lights began to go out all over that ancient empire. Had Christian leaders confused the two realms, Europe might have remainded in chaos and darkness very much longer than she did.

Content

There is also a diversity in the content of the two kingdoms. To some things "Caesar" is not entitled. God alone, for example, is to be worshipped. It is this very recognition of diversity which provides the resources to combat totalitarianism as the ultimate of political evils, on the conviction that such a government draws a circle around itself and proudly asserts, "There is no god; we take His place." In Scripture this is known as the "blasphemy of the boast from the sea" (Rev. 13:1–5).

Moreover God alone is to be recognized as the source of revealed law. It is this awareness which provides a point of appeal beyond and outside any political system. This "Archimedean point," in turn, offers the necessary ingredients for applying the concept of a higher law to

[7] S. L. Greenslade, *The Church and the Social Order* (London: SCM Press, 1948), p. 21.

government operations in the interest of freedom and justice. This point of reference also provides the basis for such a concept as conscientious objection.

There are no conscientious objectors in the Soviet Union; for in that country moral principles are determined by the Party from within the system. The members of the Party do not hesitate to use the apparatus of government to impose their will on the masses. Both Marx and Lenin specifically rejected the notion of a set of moral principles that were operative above and outside the social and political structures they advocated. Lenin called the idea of immutable moral laws a fraud.[8] Both he and Marx were most adept at fusing the two kingdoms by eliminating the very belief in God and centering everything in "Caesar."

"Render to Caesar what is Caesar's, " said Jesus. Government is entitled to some things. It has a right to expect us to pay taxes, to vote, to hold civil office, and to serve in the military. In our open society, government goes so far as to encourage voluntary associations to "sound off" in the interst of shaping public opinion. Church denominations are reckoned as belonging to such groups. They are expected to infuse the thinking of the citizenry with an awareness of an respect for moral principles; and they do so as they teach their members the Law of God and thereby sharpen the consciences of the persons so instructed.

At the same time, churches are expected to continue to proclaim the gospel of forgiveness. This is not the business of "Caesar." His sphere dare never be fused or confused with the things that are due God directly and exclusively.

Reach

The diversity between the two kingdoms needs to be expressed also in terms of their respective reach. For, after all, government belongs to the present order of things. It is a transient and limited institution which was brought into being because men are evil, as St. Augustine used to put it.[9] There will be no need for government, in its restraining and ordering sense, when history ends and the eternal ages begin at the time of our Lord's return. That is to say, governments are interim institutions, established for the purpose of ordering society within history from the time of the Fall to the Parousia.

The Church, on the other hand, deals in things eternal as they apply also to this life in terms of preparation for the next. While governments may use such a term as "forgiveness" in the kind of material, let us say, that was prepared for the purpose of inviting those who left our

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[8] Cf. Gustav E. Vetter, *Sowjet–Ideologie* (Frankfurt am Main: Fischer-buecherei, 1965), Vol. I, p. 262.

[9] S. Augustine, *The City of God* (London: Griffith Farran Okeden & Welsh, 1610), Vol. II, p. 57. (Transl. by J. H.) (In Augustine's works this is listed as Book XV, Chapter iv: "Of the Conflict and Peace of the Earthly City."

country in the days of Vietnam to return, that absolution does not extend beyond the opportunity for these persons to be accepted once more on the basis of full citizenship. When, however, churches proclaim forgiveness and offer absolution, the authority of such activity and its validity reach over into eternity.

Another way of saying this is to state that, on the day of the Final Judgment, it will not matter whether an instrument of God's left hand rule will have forgiven a person; but it will be of eternal significance whether or not a person has received forgiveness by way of the means of grace, which are entrusted to the church. It is essential, therefore, to keep this distinction clearly in mind, partly on the realization that this differentiation is the only viable basis for preserving the kind of political freedoms we presently enjoy.

Only such an awareness of the difference between divine providence and God's grace will forestall the illusion that a nation's foreign policy ought to be an operation in the kind of selflessness that is exhibited, let us say, in the clamor for unilateral disarmament. Conversely, the two-kingdom doctrine will preserve the church from reaching for the tools of governmental power to carry on its specific responsibilities for the spiritual welfare of mankind.

Above all, keeping the two realms distinct, though not totally separate, will keep men and women from misunderstanding the biblical concept of the kingdom of God. Misconceptions of a very serious nature have developed on this point in the past. The expression has been applied to social and economic progress, for example. Walter Rauschenbusch's contributions to American theology might well serve as a case in point. For him the kingdom meant "a Christian transfiguration of the social order."[10] He tended to identify trends toward a more democratic way of life as signaling the advance of God's rule. "The idea of the kingdom of God was [in the case of Jesus] filled with a democratic spirit."[11] His *Christianizing the Social Order* concludes its chapter on the rise of the working class with the astounding sentence, "The pillar of cloud and fire which once moved before a nation when it broke from the servitude of Egypt and marched to the land of freedom, is now moving before the industrial working class."[12] There we have fusion with a vengeance!

In our own day theology has moved far beyond Rauschenbusch's social gospel.[13] At the present time, one of the more sophisiticated comminglings of the two realms is to be found in what is called liberation theology. Starting with a Marxist socio-economic evaluation of reality,

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[10] Quoted by Clifford L. Stanley in "Prophetic Insights Today," a lecture given at the Washington Cathedral, Dec. 10, 1951.

[11] *The Social Principles of Jesus* (New York: Methodist Book Concern, 1916), p. 175

[12] Ibid, p. 407.

[13] In 1912 Rauschenbusch was persuaded that the major part of Christianizing America had been accomplished. Cf. his *Christianizing the Social Order* (New York: Macmillan, 1913), p. 21.

the exponents of the theology of liberation, such as Gustavo Gutierrez,[14] depict the kingdom of God in terms of political structures so arranged as to fight "oppression," especially industrial capitalism, on behalf of the poor of the world. In fact, in this kind of theology the cause of the economically poor is often identified with the mission of Christ: the word "poor," therefore, is spelled with a capital "P". This position and practice fly directly into the face of Jesus' own word: "The poor you have always with you, but Me you do not always have" (John 12:8).

The ministry of Jesus offers sufficient testimony to the fact that His heart went out to the poor and neglected. His word about the poor, therefore, cannot be used to denigrate the cause of those who are deprived, or to dismiss their plight as a matter of indifference. What Jesus did want to point out is the fact that fighting for justice, in the sense of liberation theology, is not a venture in the realm of grace, even though it is a highly commendable undertaking in the sphere of God's kingdom of the left hand. Furthermore, His statement is a reminder that real poverty, from the Biblical point of view, is more than a matter of economics.

A New Testament model for the relationship prevailing between the sphere of power and grace, between pen-ultimates and ultimates, may be seen in the incident of the raising of Lazarus (John 11:38–44). Our Lord knew very well that Lazarus would die again and would have to await the final resurrection with the rest of mankind. Nevertheless, He raised Lazarus as an action of power, one that injected itself into ordinary reality as a way of testifying to His presence in grace. That is to say, He engaged in a penultimate miracle as a way of pointing to the fact that His coming in grace offered the ultimate solutions to the harshness of reality.

As applied for purposes of correcting the *praxis* of liberation theologians, the raising of Lazarus is a sign (the Evangelist's own word!) to indicate that, while the church and its members must, of course, be sensitive to the needs of the poor in the full Biblical sense of the word, the final solutions to the issues of life and death are offered in the kingdom of grace. That is to say, even if all men everywhere enjoyed a full measure of such penultimate blessings as freedom and justice, this advance would not bring them one centimeter closer to that kingdom of God which Jesus came to proclaim and to exhibit. For justice and freedom do not reach over into the eternal realms except by way of that discontinuity which will be exhibited in the re-creation of the universe after the Final Judgment.

The two-kingdom doctrine, therefore, also stands as a bulwark against the kind of distortion found in any system of theological thought which confuses—or, what is even worse, fuses—the two relationships in which men stand with respect to God as both their Redeemer and Creator. It takes issue with what is known as process theology and its

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[14] Gustavo Gutierrez's *A Theology of Liberation* (Maryknoll, New York: Orbis Books, 1973) is the basic text for this movement.

various manifestations.[15] For such a view also fails to distinguish between the grace of God, by which alone men are saved, and that divine providence which upholds the universe and directs history.

The connection between the two realms may be likened to Noah's ark and the scaffolding used in building it. As the flood waters rose, the scaffolding was washed away but the ark floated on top of the deluge to save eight souls (1 Peter 3:19). It is not a matter of happenstance that the ark has become and continues to be a symbol of the Church, for what she does, in proclaiming the Word and administering the Sacraments, endures into eternity. History is the scaffolding used as an element in divine providence to make the work of the church possible. The left hand kingdom has no greater reason for existence than that of providing the environment for carrying on God's "proper work": teaching the Law and proclaiming the Gospel.

To the degree that these two spheres remain differentiated, our political liberties will thrive on the awareness that life does, in fact, offer this duality of responsibilities, dressed in the diversities of mode, content and reach. The two-kingdom doctrine, it might be said, provides a theological validation for Jefferson's political terminology regarding "the wall of separation" between church and state.[16] Conversely, it will serve as a constant reminder that this "wall" resembles the one separating Thisbe and Pyramus in Shakespear's *Midsummer Night's Dream.* This is to say, there is in these two sets of responsibilities an aperture large enough to allow for constructive, though limited, interchange between the two kingdoms.

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[15] Teilhard de Chardin's *schema* might serve as a mode. There the two principles of growing awareness and increasing complexity, inherent in the cosmic process, push history toward the attainment of Point Omega. That is the moment when man, bearing God's image, takes over to create a (more) perfect world. The system takes little cognizance of the Satanic forces at work in history and society.

[16] It should be noted that the phrase regarding separation of church and state does not occur in any official United States documents. The expression "wall of separation" is taken from a letter by Thomas Jefferson to a Baptist pastoral conference. Freedom of religion, and not total separation of church and state, has been the operating principle of the U.S. Government.

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Women in the Chaplaincy: New Challenges and New Life

Chaplain (CPT) Janet Horton

The first woman military chaplain, Florence Dianna Pohlman, entered the United States Navy almost a decade ago. Most people expected that large numbers of women would follow her example. This has not been the case, however. The number of women in the chaplaincy remains very small and the ability of the military to retain many of them appears questionable.

Although women have been ministers for centuries, the idea of women serving in the military chaplaincy is still relatively new and somewhat emotionally charged. Only in recent years has the idea been accepted more readily by large numbers of denominations or significant numbers of women.

For years the military chaplaincy has been a challenging and rewarding ministry for men. What follows is an attempt to show why it is becoming a particularly challenging and yet fulfilling ministry for women. I say *becoming* because I think it is still struggling through some difficult stages of evolution.

It's Hard To Be Born

After four years of activity duty with the Army in the continental United States and in the Republic of Korea, I feel what I've experienced could be called the *birth* of a new idea. Birth is a fitting analogy because it is woman's particular struggle. This new idea's birth is the struggle of women to bring new life to the military chaplaincy.

Pearl Buck in her book *The Big Wave*, describes a touching scene of a father consoling his son after the death of his mother. Countering the

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boy's feeling that he had been deserted by his mother, the father speaks of the woman's unheralded contribution to his life. In profound simplicity he says, "It was hard for you to be born."

As women enter the military chaplaincy the difficulty begins with the very conception of the idea. Many women find the first resistance in themselves. They find it hard to conceive of themselves as a chaplain because, until this decade, it had never been done before. Women have no models, good or bad, for reference; they are journeying, for the most part, on uncharted seas. Similarly, it is hard for others to conceive of a woman as a military chaplain. Other chaplains, church officials and even relatives and friends regularly doubt and question if she actually *heard* God's calling correctly.

Because of this constant questioning, initially a woman may fall into the trap of continually trying to *sell* or justify her ministry to others. But what she must learn is that who she is as a person and the quality of her ministry are far more convincing and transforming than oceans of justifying words or arguments. It's hard to argue with work well done. Most frequently it is those who make no effort to really know the woman or her ministry who continually question her calling.

Nevertheless, the questioning continues because the idea of women chaplains is new to practically every person she encounters. The constant questioning of her calling is the most insulting and disheartening resistance she encounters. Like few other clergy, she must rely daily on her own deep convictions about the authenticity of her vocation in order to muster the longsuffering necessary to *answer* these endless questions.

No Birth Without Labor Pains

Granted, all new chaplains experience a period of trial and adjustment because they're new to the Army and new to their units. Individuals at the female chaplain's projected assignment are also expecting a new arrival but, like some expectant fathers, they're not always overjoyed to learn the chaplain is a woman.

Unfortunately, a large amount of resistance often develops before the woman even arrives. Some commanders, as well as some chaplains, specifically ask not to serve with a woman. The only way a woman can avoid a feeling of injustice under such circumstances is if she can realize this resistance is not personal. Quite simply it is the *labor pains* of a new idea in others. What she must realize is that many people resist the abstract idea of a woman chaplain, but find it a lot more difficult to hate a real person. When the woman actually arrives and others meet her as a person, it's difficult for them to say, "I don't like *you* and I'm not going to work with *you*." The woman must work to depersonalize the resistance and she can accomplish that partially by making sure that she also treats her resisters as persons. She must be understanding and patient

with their fear of distrust of the unknown *idea* and give them time to know *her*.

If the resistance continues after her arrival, then she must begin to distinguish the trials of *newness* from actual prejudice against women. Frankly, she must choose her battles wisely. No person has the emotional energy or time to confront all of the resistance that develops. She must be able to distinguish if the resistance will actually keep her from doing her job. A woman may be judged as much by the battles she chooses *not* to fight as well as those she chooses to fight. People will notice if she spends all her time trying to alter people's speech patterns at the expense of larger issues, such as the types of assignments she receives.

Some types of resistance, however, continue inadvertently in people's attitudes. This resistance is covert and largely unintentional. What others fail to realize is that this continuing resistance on a day-to-day basis is very much like an excruciating Chinese water torture. Constant questions and insensitive or insulting remarks are not big issues, but they're like tiny drops of water on a person's forehead, one after another, after another, after another. The repetition is at first annoying, then frustrating and finally maddening to the point of making you become angry or bitter. People don't realize you're asked the very same questions literally hundreds of times over a very short period. Every time you take a physical training test, each man asks you why you don't perform the identical events he does. It's as if each one thinks you've never been asked that question before. Similarly, few people seem to grasp the obvious fact that you are not personally responsible for the design of women's uniforms. They demand an explanation why women officers don't have stripes on the side of their green trousers; men begin to complain that *they* aren't authorized to wear turtle neck sweaters. Whenever you go in uniform you become the target of the same insensitive questions and remarks. In the PX (BX), spouses and civilians want to know if you're a *real* chaplain. Even though you're obviously wearing rank insignia on your uniform, other officers ask if you're a chapel activities specialist. Some men resent it when you don't receive the *tough* assignments, others resent it when you do. To the woman it feels as if she's constantly caught in a series of *no win* situations. At worst the woman feels like a freak and may become bitter. At best she develops her sense of humor and gleans the wisdom of spiritual growth in tribulation.

Pictures For The Family Album

It is normal for newborn infants to be photographed profusely. Similarly, a woman chaplain may find she is the subject of abundant requests for publicity. That can be a mixed blessing. It does acquaint others with the woman's work and satisfies the public's curiosity they have about the new idea. If the woman enjoys publicity it can be personally satisfying. However, if the requests are numerous and time consuming, taking her

away from her normal duties, she may come to be seen as the *Star Spangled Barbie Doll* of the unit with little real credibility. Other chaplains and members of the unit may resent the attention the woman receives, feeling she has not *earned* the recognition. Some commanders welcome publicity for their units and may pressure the woman to accept interviews she might otherwise decline. Supervisory chaplains should never assume a female chaplain wants publicity. It is helpful if supervisors really allow the woman to make her own decisions about interviews and it is the supervisor's duty to counsel the woman if the amount of time involved is disproportionate. What little glamour there is in pioneering may be experienced at a heavy price.

Negative Expectations

As a new-born youngster grows, everyone not only watches, they seem to feel compelled to make judgmental comments. Because of a similiar phenomenon, a woman chaplain pays dearly in a second way. In essence she forfeits any private life. She is easily identifiable and naturally becomes the target for suggestive comments and rumors. Frankly, most women would have to be Wonder Woman, Marilyn Monroe and Tina Turner all rolled into one to do a fraction of the things people are willing to believe about them. Many of these rumors are initiated even before the woman arrives or, on the other hand, by people who have never met her. Individuals repeat rumors for any number of reasons: jealousy, fear, ignorance, etc. The motive usually is not intended to be malicious. People often say and, in fact, believe "It really doesn't hurt anyone." Their concern is never with accuracy but more with the thrill of passing on an unknown but titillating tale. Out of ignorance the one who spreads such gossip doesn't realize or care that such rumors not only hurt the woman concerned, but they hurt the entire Chaplain branch, the unit and the other innocent victims whose names get linked with the fiction.

Becoming Your Own Person

It is, indeed, hard to be born. In the light of these *labor pains*, the challenges a woman faces in the chaplaincy are formidable. However, nothing can undercut the fulfillment of ministry. In time, the focus changes and the struggles can be seen in their proper perspective. It becomes clear that some post chaplain was responsible for laying the groundwork for you to do ministry. You recognize how some commanders have had the courage to be a part of something new. Eventually the unit and other chaplains may grow to be more like a proud family.

Some specific changes have been beneficial. Family Life Centers now have the opportunity to have both male and female chaplains in counseling sessions with families. Service members now have a choice

between trained personnel when a specific problem or incident is more easily discussed with a person of a specific gender.

I think we're becoming open enough to admit that in a few types of counseling a woman may actually be the more natural pastor. Both women and men who have been victims of rape or sexual abuse frequently seem less threatened by a woman counselor. Few women treat rape as a joke. The victims of sexual harassment and discrimination, as well as women considering abortion or its alternatives, also seek out a woman counselor frequently.

The challenge for women in the military chaplaincy could be compared to the opportunities accompanying growth. Women are still young in the chaplaincy. These first steps are not always sure and firm but they are our *baby steps*. They'll be cherished, not because of their maturity but because they're necessary before we can run. After maturity is gained from key types of assignments, a woman's promotion will ideally be determined on the basis of her personal abilities and achievements.

It would be foolish to say that all women chaplains are either superstars or failures. Each woman is an individual. Each woman needs the opportunity to be human, to grow, to succeed and even to fail on occasion. If chaplains make an effort to know each other's *story*, judgments and evaluations can be made on the basis of comprehensive performance rather than denominational bias or rumors of questionable origin.

When a woman feels God calling her to the military chaplaincy she may feel her obedience to that call may cost her a dear price, far more than she's willing to pay. Consider the following. Mary Baker Eddy, in her book *Miscellaneous Writings*, speaks of the conversion of Admiral Coligny:

> He replied to his wife, who urged him to come out and confess his faith, "It is wise to count the cost of becoming a true Christian." She answered him, "It is wiser to count the cost of *not* becoming a true Christian." So whatever we meet that is hard in the Christian warfare we must count as nothing, and must think instead, of our poverty and helplessness without this understanding, and count ourselves always as debtors to Christ, Truth.

New Forms in Worship

CDR H. Lawrence Martin, CHC, USN

Over the past several centuries there has been a phenomenal advance in art and the sciences, yet during much of this time the church has not kept up in terms of worship. Many old forms no longer meet the needs of modern man.

A superficial homogeneous society has been splintered, with resultant new freedom in life styles. There is more tolerance in differing moral concepts, more cultural identity for minorities, acceptance of a generation gap (which has always existed), and certainty that life will change even more in the future.

The printing press ushered in the Protestant Reformation, and continues to affect Protestant worship. This was the communications revolution of the fifteenth and sixteenth centuries.

There now exists a new communications revolution, that produced by television; but Protestant worship is still largely in the realm of the forms of communication of the sixteenth century. It too must change. McLuhan has popularized the phrase "the global village." For the new generation that has grown up on television, the question is not "What did he say?" but "What happened?"[1]

The Appeal of Contemporary Worship

According to Christensen, the appeal of contemporary worship is fivefold: (1) it seeks to meet people where they are in terms of twentieth century thought and language; (2) it attempts to recapture the spirit of celebration, expressing joy in what the Holy Spirit has done and is doing in the world; (3) it is oriented to the needs of persons rather than the

[1]James F. White, *New Forms of Worship,* (Nashville and New York: Abingdon Press, 1971), p. 15–32.

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institution; (4) it strives to involve the worshipper in the process, by participation rather than observance, of what appears to be a performance; and (5) it focuses upon life and the social implications of faith, in contrast to an other-worldly emphasis.[2]

Some Guiding Principles

To say that change is needed is not enough. The problem of change can be approached by establishing norms by which forms of worship can be evaluated. White sees three that are crucial:

> (1) Pastoral norm: the forms must reflect the people who worship; they must be natural to their perceptual and expressive character.
> (2) Theological norm: they must express the Christian faith.
> (3) Historical norm: we must learn from those forms which have functioned well in expressing Christian worship in the past.[3]

White also makes it clear the "liturgical creativity rests in the hands of ministers, priests, and lay people who know their worshipping communities. . . . Only a pastor who knows his people can effectively introduce and nurture new forms of worship that are authentic expressions of his people."[4]

Knowledge of experience in Christian worship throughout history is also necessary. Without such, experimentation "can only flounder around in pious subjectivism."[5]

According to Keith Watkins, four principles must be kept in mind by congregations that are seeking to follow new forms of worship:

(1) Change must be based on knowledge. Read. Talk with knowledgeable musicians and those who know worship.

(2) Significant changes require vigorous leadership combined with respect for the sensitivities of the congregation.

(3) Experimentation is in order.

(4) Preaching must be carefully planned so that the style and content fit. The content may vary little, but since the sermon is the longest part of the service, it does much to set the tone of the entire act of worship.[6]

Contemporary Resources

Contemporary worship resources include recorded music, ballads, instruments, sound, silence, light, color, the arts, movement, picture pro-

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[2]James L. Christensen, *Contemporary Worship Services*, (Old Tappan New Jersey: Fleming H. Revell Company, 1971), p. 9–11

[3]White, *New Forms of Worship*, p. 32.

[4]*Ibid.*, pp. 8, 11.

[5]*Ibid.*, p. 8.

[6]Keith Watkins, *Liturgies in a Time When Cities Burn*, (Nashville and New York: Abingdon Press, 1969), p. 120–24.

jection, story, use of current language in Scripture and prayers, and varied sermon methods.

Robert Neale in his *In Praise of Play* developed an anthropology of play. According to him, the blacks and some of the sects have something in the way of action in worship that others in the mainstream religions do not have: they provide an opportunity to play at worship.[7]

Dancing originated as a sacral activity, and at one time was almost universally accepted as a major form of worship. It was frequently a part of worship in the Old Testament, and there is some evidence that it was not unknown among the early Christians. It may have fallen into disrepute among Christians in reaction against the Gnostic heresy, or in withdrawal from the practice of the Romans, whose theatrical performances were sometimes lewd. Some feel that it should be restored as a part of worship.[8]

Theater had its inception in religion, yet the church has largely lost its sense of drama. "People must learn how to play again in the church, how to enter into the drama of salvation and wholeness. . . ."[9]

Concerning music,

> . . . We are prompted to inquire whether there is any such thing as a "Christian" style of music. Bach and Handel, who stand high with most churchmen today as Christian composers, freely adapted tunes from dance music and other secular sources.[10]

Innovative Preaching

Some varied approaches in preaching include dialogue sermons (which may be dialogical biblical sermons), congregational conversations, pantomime sermons, sermons-in-drama, sermons-in-sound, sermons-in-pictures, biblical character interviews, modern parable sermons, mass media sermons (using several communication media), choral readings, and the use of dramatic poetry.

There are many types of dialogue sermons.[11] Their use may include two ministers who use a question and answer technique or a conversational approach that the congregation, as it were, overhears. Sometimes the cast includes a lay person who speaks up from the pew. The chief value is in the opportunity for the congregation to identify with the position of one of the speakers.[12]

The open-ended sermon is an excellent use of congregational conversations. The minister begins by interpreting a text or some common-

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[7] As quoted in John Killinger, *Leave It to the Spirit*, (New York: Haprer & Row Publishers, 1971), p. 15–32.

[8] *Ibid.* p. 33–46.

[9] *Ibid.*, p. 91

[10] *Ibid.*, p. 170–171

[11] William D. Thompson and Gordon C. Bennett, *Dialogue Preaching: The Shared Sermon* (Valley Forge: Judson Press, 1969), list eight of these.

[12] White, *New Forms of Worship*, pp. 190–91.

ly-held belief, raises some problem in connection, and then, with or without offering any resolution, turns the sermon over to the congregation. The members stand one by one according to desire and discuss the text in general or as it affects their lives and experiences.

In two related articles, Dennis C. Kinlaw suggests six models for innovative preaching:

1. *The Expectations-Response Model* (ER). The preacher identifies in advance what his objectives are in a particular sermon, and the congregation in turn gives him its expectations in the light of his objectives. The preacher then develops his sermon as a response to the expectations of his people. A variation has each participating individual write his expectations on two 3 x 5 inch cards, one of which will be turned in and the other retained until after the service, by which time the person will have written on it concerning how the expectations have been met.

2. *The Delivery-Interpretation Model* (DI). The preacher delivers a segment of his sermon which is then interpreted for the congregation by several persons in turn: for instance, a senior citizen, a young adult, and then a youth. Or the variation can be clergyman and lay person, black and white, or white-collar and blue-collar worker.

3. *The Continuous Response Model* (CR). People hold up their hands if they hear something that is unclear to them. If a significant number do this, the minister knows that he is not communicating, and stops to clarify his point. A variation is to have cards with one side green and the other red. The minister will pause for clarification when he sees an appreciable number of red cards. Green means, "I am with you; keep going."

4. *The Reaction Team Model* (RT). A reaction team of four or five persons has the task of interpreting the preacher at any point at which he has become unclear. They are not to comment or elaborate, but to assist him in saying as clearly as possible what he is intending.

5. *The Buzz-Group Model* (BG). Buzz groups, either during or before the service, retire to discuss the pastor's pre-announced sermon theme and objectives and to generate questions about it. At the end of ten or fifteen minutes, each group will submit one question for him to address during his sermon. The questions are written on cards and collected by the ushers.

6. *The Directed Listening Model* (DL). Certain members are assigned the task of listening, each from a particular point of view which is not his own or natural for him. Listeners report to the congregation on what they have heard and comment on their experience as listeners. The reporting may be done either at strategic points in the process of the sermon or at the end. An elderly person may listen as if he were a teen-

ager, or a woman as if she were a man, a mother as if she were a daughter, and so forth.[13]

Suggestions for Less Formal Worship

1. Have a suggestive, not an authoritarian, approach toward leadership in worship.
2. Use informal room arrangement rather than pews.
3. Consider not always using a prescribed order of worship, thus providing opportunity to change the plan according to the mood of the congregation.
4. Have less stilted calls to worship and invocations.
5. Employ elements of order and harmony that are less apparent.
6. Use more modern Bible translations.
7. Have readings in contemporary (not necessarily "way out") language.
8. Have worshippers join in the prayers spontaneously.
9. Make use of directed and silent prayer.
10. Give more attention to literary devices, such as figures of speech, rhetorical question, and apostrophe.
11. Use illustrations from contemporary life.
12. Occasionally divide into small groups for specific tasks or buzz sessions.

Some Personal Endeavors in Worship Leadership

Here are some methods the writer used over a period of several months' deployment.

Use of Literature

Discussion of poems or short prose selections. The chaplain had a member of the group read Norman Habel's prayer "I Loved Her," in which a young man, speaking in the first person, tells God how he and a girl had felt that they loved each other and deliberately decided after a long time that they would go all the way in sex experience. It was no fun for either of them, making them less close, and he hated himself as he asked:

> When are two people ready for loving
> so that what happens
> doesn't hurt either person
> but binds them both together
> and gives them something meaningful?
> When, Lord, when?[14]

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[13]The first three of these appear in "Moving Past Homiletics to Innovative Preaching," *Christian Advocate* (July 8, 1971): 13–14; and the others are from "Communication Models for Innovative Preaching," *Preaching Today* (July–August, 1972): 13–15.

[14]*Interrobang: A Bunch of Unanswered Prayers and Unlimited Shouts,* Open Two (Philadelphia: Fortress Press, 1969), pp. 38–39.

Through a discussion of the work the group arrived at a consensus of what was considered to be the Christian perspective of sex morality. The chaplain believed that a sermon or lecture on the subject would have been far less effective.

Dramatic readings, followed by discussion. Two persons read the dramatic skit entitled "AWOLs of Life," in which one of them told of going AWOL, adding that he did so at the age of twelve. When the other said, "I'll bite," he proceeded with the story, which was punctured with bits of sarcasm by the other. Some playmates had been on the ice, which cracked, and they called for help. He had promised to go for help, but instead went home, sick and scared, and told no one, going to bed instead. His playmates almost drowned. He had not been able to relate the experience to anyone for twenty-three years, and was now telling it for the first time. After receiving a terse "Cheer up" response, he closed with:

> I've been AWOL for twenty-three years,
> I'm glad it's over.
> I'm glad I told you, Karen.

With intense interest the group discussed the surprise element, with the possible feelings of both parties, and the accompanying applications:

> The world is filled with battle lines and
> deserters.
> There are innumerable front lines
> from which men have fled or sneaked away,
> and by hook or crook
> or by providence
> the tiny wars were fought
> but not all lost.
> AWOL is also a civilian incrimination.
> Many go AWOL against people.
> It is done by all ages.
> AWOL is a charge that can be stricken only
> when the criminal has pled guilty
> and been released.
> It needs forgiveness, which comes quickly
> when the deserter is found out, forgiven,
> and freed.[15]

Dramatic poetry. In a discussion of the Sixth Commandment, the chaplain related the occasion of the writing of Oscar Wilde's poem, "The Ballad of Reading Gaol," after which he recited a portion of the poem. This made the desired impact, as the group seemed to be in complete awareness that

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[15]Herbert Brokering, *Worlds of Youth* (St. Louis: Concordia House, 1967), pp. 94–96.

. . . all men kill the thing they love,
By all let this be heard,
Some do it with a bitter look,
Some with a flattering word,
The coward does it with a kiss,
The brave man with a sword!

Novels. In speaking of serving God in simple trust and complete dedication, the writer devoted the last third of his discourse to relating the plot of Thomas Savage's *A Bargain With God,*[16] letting the story speak for itself and drive home his central thought. Young servicemen were carried along with the story, and many of them seemed to identify with the young mechanic Johnny Moss in his way of looking at divine intervention: "If God is out there and real, He can do something nice once in a while." Or his prayer for his pastor: "God, I want you to do something for this old man. God, you know he hasn't even got good shoes."

Innovation in Preaching

The monologue sermon. In preaching two consecutive sermons on the Ten Commandments, the writer used the first person, putting himself in Moses' place as he left the Israelites on the plain, went up Mt. Sinai to meet God, and returned to reckon with the people, who had sinned, and who needed more than commandments—the power to keep them. It was felt that this device heightened interest, and such feeling was confirmed by the Protestant layleader and others.

The dialogical biblical sermon. The chaplain and the executive officer, a very active lay person, discoursed on a given topic for twenty minutes or so while the congregation listened in. Then the entire group entered the discussion, contributing thoughts, or asking questions of the two, who then became resource persons. Not only was the time well used, but interested persons remained long after the service to continue conversation.

The open-end sermon. The chaplain's topic was "On Being Anxious." The ship was in port, and most personnel not on duty were ashore, thus making occasion for a very small crowd, some of whom seemed more anxious about the ending of the service than anything else. They were surprised and a bit shocked when the chaplain brought his sermon to a certain point, sat down, and invited their input. But it saved the day.

Other Innovations

Buzz-groups. Buzz groups are not new, but there are endless ways in which they can be employed. Chaplain Kinlaw's communication

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[16]Thomas Savage, *A Bargain With God,* (New York: Simon and Schuster, Inc. 1953).

model using them in connection with the sermon has been noted.[17] The writer has frequently used them in connection with a problem to be solved, a situation to be analyzed, or a discussion to be reported to a larger group for continued treatment.

Biblical character interview. The chaplain presented two embarked Marines with a list of situations which he stated were suggestive of some interview they might devise for presentation to the contemporary workshop congregation. The list included the following: Nicodemus after the crucifixion, Simon Peter after the resurrection, John on the Isle of Patmos, Paul in prison, and David during later years. They preferred one of their own choosing—an interview with Judas while he was on the way to hang himself—and did it most effectively.

Biblical drama. An embarked Marine, without any topics having been given from which he might derive choice, depicted the scene of Judas seeking to persuade the members of the Sanhedrin to take back the money which he had received as a bribe for betraying Jesus.

Conversational discussion. On a Sunday in December the ship was enroute to home port. The chaplain announced an evening service which would feature Christmas carols. The meeting place was filled to overflowing. During the service he paused to relate, in about two minutes, what Christmas meant to him, and invited others to do the same in approximately equal time. Response came easily, with gratifying results.

Hymn testimonials. At hymn festivals, the chaplain often asks for suggested numbers, with the request that the person offering a selection tell why he chose the hymn or what it means to him in particular.

Hymn and author identification. Before singing a hymn, the leader may wish to relate facts about the writer's life or the occasion that prompted the writing of the hymn.

Experiences with Prayer Groups

On three separate ships the author had prayer groups. These groups were small, ranging in attendance from three to four to about ten persons. The purpose was twofold—to assist the participants to learn more about prayer and to motivate them toward a life of prayer.

Series 1

The meetings were held in the crew's lounge during the noon period on weekdays while underway. They were twenty-five minutes in length. Hymns were not always sung. Adequate opportunity was given for prayer

[17]The Buzz-group Model (BG), p. 161.

requests and for prayer. Sometimes one person led the prayer; sometimes sentence prayers were used. There were periods of silent prayer.

First day: The leader talked about prayer as a meaningful and helpful experience, and sought to motivate in prayer. The members of the group were encouraged to share their favorite Scripture verses having to do with prayer or to relate some treasured experience in prayer, either in their own lives or in the life of someone they knew personally.

Second day: The following problem was presented: You have a friend in a foreign country who has had little contact with Christianity and practically no orientation to the prevailing religion of his nation. One day he suddenly says, "I know that you are a Christian, and that Christians pray. What's it all about, anyway, and what could prayer do for me?" Help him.

If the group is small, notepaper can be passed around and a period of time given for each person to collect his thoughts and, if he desires, to jot down some notes for sharing in later discussion. If attendance is large enough, smaller groups could have separate discussions and then report to the main body, with the reports serving as the basis for further discussion.

An alternate method, and the one used in this instance, is to have two persons playacting the situation and then call for group discussion. A young Marine who had been selected with care did an excellent job of explaining prayer to another member of the group, and a lively discussion ensued.

Third day: The group discussed the introduction to the Lord's Prayer and the first three petitions, those having to do with God himself.

Fourth day: The group discussed the second part of the Lord's Prayer, with the three petitions pertaining to man's needs, and then dealt with the conclusion.

Fifth day: Each person was provided with a sheet of paper and a pencil, and was asked to rephrase the Lord's Prayer in his own words, according to his understanding of it. Then each individual shared his work with the group, and the group sought to arrive at a consensus of what the prayer is about in view of both the two former discussions and the introduction of fresh thought. This proved to be one of the most interesting meetings of the entire series.

If the group is large, task forces could work on separate parts of the prayer and then make their reports, presenting them for further discussion.

Sixth day: The leader told the story of George Matheson's going blind as a young man, and of how upon learning of his approaching misfortune he offered to release his fiancee from responsibility in marriage, an offer she accepted; and of how he subsequently wrote "O Love That Wilt Not Let Me Go." The group then studied the hymn in detail and closed the meeting by singing it.

Seventh day: The incident of David's sin with Bathsheba was related. A study of Psalm 51 followed. Participants were asked to read Psalm 32 later as a sequel.

Eighth day: Most of the period was given to singing prayer hymns suggested by individuals. Opportunity was given for each person who had selected a hymn to tell why he had made his choice.

Series 2

These services were held in the evening, but not at any regularly announced time, since the ship was often underway between foreign ports. Some weeks there would be one meeting, and sometimes two. More time was scheduled for the meetings than for the preceding series; and since two guitars were available, more time was allowed for music.

First day: Members of the group were asked to bring newspaper articles, magazine articles, pictures or photos, songs, novels, poetry, or other materials that were suggestive of prayer.[18]

Second day: Members were encouraged to bring in objects that reminded them of prayer, and to tell in what way they were reminded. One person brought a wedding ring and said that since the ring was unending, so were God's promises to those who prayerfully trust him. Another brought a picture of the Kaiser Wilhelm Memorial Church in West Berlin, with its bombed steeple left intentionally unrepaired as a reminder of the horrors of war and the hope for peace, and said that it reminded him of the need for continual prayer that such destruction as came upon the world during World War II might never happen again.

Additional interest might be attained by letting the group, when each object is presented, try to guess its prayer significance prior to any comments by the one bringing it.[19]

Third day: Four men of prayer, two from the Old Testament (Moses and Samuel) and two from the New (Peter and Paul) were discussed.

Fourth day: Some famous persons in history—St. Francis of Assisi, David Livingstone, and Douglas MacArthur—were discussed in terms of their beliefs, practices, and experiences in prayer. The group was especially impressed by MacArthur's famous prayer for his son and by the naturalness with which St. Francis prayed.

Series 3

This series was conducted on Monday, Wednesday, and Friday evenings while underway. Meetings were one hour in length with the first few minutes given to the prayer feature and the rest to Bible study.

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[18]Adapted from Betsy Caprio, *Experiments in Prayer* (Notre Dame, Ind.: Ave Maria Press, 1973), pp. 50–51.

[19]*Ibid.*, pp. 60–61.

First day: The leader gave several definitions of prayer and then asked the group to discuss their suitability or completeness. The principal definitions given were as follows:

> Prayer is conversation with God.
>
> **——Clement of Alexandria**

> Prayer, in its simplest definition, is merely a wish turned Godward.
>
> **——Phillips Brooks**

> Prayer is the soul's sincere desire,
> Uttered or unexpressed,
> The motion of a hidden fire
> That trembles in the breast.
>
> **——James Montgomery**

Second day: Three famous prayers were shared with the group and examined in turn: Reinhold Niebuhr's prayer of serenity, Augustine's prayer for forgiveness, and Francis of Assisi's prayer for peace.

Third day: Three prayers by Bible characters were briefly observed: Moses' prayer by the burning bush, David's prayer for forgiveness, and Jesus' prayer in the Garden of Gethsemane.

As an alternate method, two prayers could be studied by comparison or contrast.

Fourth day: While prayer hymns were being sung by the group, picture slides were flashed on the screen. The subjects included people of several different nationalities, varying age groups, and members of the crew and embarked Marines, all engaged in a wide variety of activities. The group was asked to comment about this feature, and a positive response was given; but with it came suggestions for improvements: (1) select more familiar hymns so more attention can be given to the screen; (2) use better timing in the changing of the slides in order to facilitate the use of hymnals and the general effect being sought; and (3) use scenes as well as people, for example, nature scenes to create moods.

As an alternate method, taped music or a soloist could be used instead of group singing.

Fifth day: The group was asked to do the following before convening for discussion: (1) read the prayer of Jesus in John 17; (2) identify the three petitions of the prayer; and (3) summarize the prayer in fifty words or less. This project elicited tremendous interest.

Sixth day: Individuals were asked to bring to the meeting a list of hindrances to prayer. From their responses a composite list of twelve was made and discussed. Suggestions for overcoming the hindrances were contributed.

Seventh day: Each member of the group was asked to bring a list of promises regarding prayer. The use of a concordance was suggested. Again, a composite list was made and discussed, with comparisons being made with the previous day's listing of hindrances.

Eighth day: An early port arrival prevented the group from doing a final project. The plan was to have each participant compose his own prayer before coming, read it to the group, and discuss it in the light of what he had learned about prayer. The chaplain was not altogether disappointed when this session was found to be impossible, because the project might have been considered too academic by some, and because of the fine note with which the previous period had closed—the promises of God.

This article, dealing briefly with new forms of worship, has presented some of the innovative attempts by the writer. They are offered only as samples of new ways in which clergy can attempt to communicate God's word. What has been offered are seeds for the reader's imagination. Ultimately, effective innovation in worship must be carefully planned for the particular situation and often in conjunction with the worshipers themselves.

Brokenness and Healing Within the Chaplaincy Family

Chaplain (MAJ) Douglas J. Groen

Editor's Note: The following presentation was given by Chaplain Groen at the FORSCOM/TRADOC Chaplains' Conference in Louisville, KY, last October. We feel his message was significant and deserves the attention of every chaplain.

In the four-star TV movie, "Friendly Fire," Carol Burnett played a distraught farmer's wife from Iowa who became obsessed with the happenings around her son's death in Viet Nam and the role of the Army in communicating this incident. At one point in this drama, it became painfully clear that unless you tell others how it happened they will not be able to put the unexpected, temporarily insurmountable problem in life to rest. Whereas I am of the conviction that this issue of one's nonselection will never be totally resolved, a search for meaning for those lives affected is imperative if they hope to function and relate in a wholesome way in this system again.

In keeping with the Conference theme, "Ministry with Military Families: Building Community Life," I hope to parallel the interaction of a family unit to that of the interrelationships between chaplains within the Army Chaplaincy to illustrate and hold up some facts of being nonselect for promotion.

In an effort to avoid confusion over terminology, I want to make it clear that when I talk about nonselection for promotion I'm not talking about the technical slang word: "Passed over." In my understanding, "passed over" usually refers to the second time someone is not selected.

Coming from the heartland of America, I was taught to be a cut above average! If you were not, you would lose the farm. Unfortunately there were not enough farms to go around, so I had to leave town, family and friends and get an education. For being a cut above average didn't

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AUTHOR'S NOTE: This article is dedicated to Chaplain (COL) Stanley C. McMaster, Installation Chaplain at Fort Lewis, for his pastoral leadereship.

necessarily mean you had a formal education, but that while other men were dreaming, you were scheming.

Merle Allison Johnson is also another man who is acquainted with the term a cut above average. In his book *How To Be Happy in the Non-Electric Church*, he begins by stating this startling personal revelation: "One of the most brutual revelations God ever gave to this, his servant, was when a 'still small voice' whispered in his ear one day, 'Merle, you are just barely a cut above average. If that'."

The delusion that you are above average may begin when a mother tells her son that he can do anything he wants to if he just puts his mind to it. You could be what you wanted to become with hard work. She came from hardy stock, never lost an argument in the home, and even had the role of being the family doctor. So it is not surprising that when mother spoke—you listened! (That was before E.F. Hutton came on the scene.)

By junior high you began to wonder if in fact you could work hard enough to raise your flat feet, due to lousy arches, to develop the expertise needed to become a powerful rebounder on the basketball team. As hard as you tried and as determined as you became, you found it to your benefit to adapt your style by shifting from rebounding to concentrating on passing and shooting. Mother never conceded the point, however, and was heard to say that if you're blocked in one area look for another door to open. You did and you're here today to witness the fact that you became the Bob Cousey of the noon hour basketball team. If that. But you did learn that you could adjust and capitalize on your strengths.

Another lesson you learned coming from Small Town, U.S.A., had to do with maintaining the family reputation. A good reputation meant something and involved the whole family. Everyone contributed to this image and you were known as much for what your grandfather did as for what you did. Families held secrets very closely within their number to the extent that when Dad had his first heart attack he charged you not to divulge this medical fact lest his competitors take advantage or his customers defer from calling him.

With this background in mind to talk about being nonselect for promotion is really a taboo. In town you might whisper about people's misfortunes, but to come out openly and talk about this was unheard of. Whereas some people might classify this news as a situational crisis in one's vocation or career progression, in our tradition it could be seen as an event which brings disgrace to the family.

Family crises can be precipitated in a number of ways by a number of events. Brammer, in *The Helping Relationship*, quotes Hill's (1958) classification of stressors in family crises as being external and internal factors, as well as classifying crises on the basis of effect on the family. Crises originating externally or outside the family, such as war, persecution, or natural disaster, often solidifies family efforts to resolve the stress. Suicide, nonsupport, infidelity or alcoholism are viewed as

internal factors, and this behavior reflects the competence of the family to cope with its own affairs. The last classification deals with crisis on the basis of effect on the family, such as *dismemberment* (loss of family member); *accession* (surprise addition of member); and *demoralization* (decreased morale). These events can bring disgrace or severe loss of status to the family. When an event brings news perceived as a disgrace to the family, a decrease in morale affects the lives of many of the family members.

Of course Mother never said, "Dad is suffering from 'decreased morale,'" but she would warn us to leave him alone. You see Dad was really depressed, and when he got depressed he became quiet—sometimes for days on end. This type of withdrawal made the other family members feel ill-at-ease. After all, how fragile was Dad—if something happens to him what about us? There was always someone in the family who knew how to ease the crisis temporarily. One way dealt with throwing new light on the problem by stating, "God only tests those who can handle it." This statement wasn't necessarily incorrect, but partial since it avoided the feelings of the person involved. Or another way resulted in building up the family member involved in the crisis by letting him know that his work and efforts, even if unappreciated by others, were appreciated within the family. This resulted in family support and helped to ease the crisis situation for a time.

As the crisis hits the head of the household, family members are affected by feeling helpless to intervene in the situation. Who should take the initiative to talk to Dad? What do you say? Mother described Dad's withdrawal as being in a parked car in a parking lot with the kids. No one else was around and her sense of isolation became apparent. Dad didn't know the term "mid-life crisis," but he sensed a new urgency concerning time. He compared his career with a driver in the Indianapolis 500. The drivers qualify for the race. Some of the cars don't make the first treacherous turn. Then, just when you're in the routine of the race and have found your groove, you are being flagged off the speedway and have to pit. As you do it with a sense of disbelief, you wonder what went wrong. You also realize valuable time will be lost as the competition flies by. What will you do? Discount the race, load up the car and head for home? Make adjustments in order to get back out onto the track? Leave racing altogether and be resigned to this fate?

Mid-life has a way of making time more precious. Can you claim how far you have come and in this remembrance find strength and hope to continue, or will you disown that part and start all over with a new pit crew and a different car?

Getting back to the family—how come one son is able to resolve this crisis and another is broken by it? Dad had a theory that two things needed to happen for you to grow up. First, you must leave home and work on your own, and secondly, you had to go off to school. I guess in his eyes, you developed a kind of confidence in yourself. You learned to

know your strengths and limitations, your feelings about what was important in your life. In this way you would have the tools and the horsesense to land on your feet in case you ran into trouble. Dad was insistent that you must meet crises "head on" in life. He told of driving onto a farmer's yard and getting out of the truck only to have a big dog staring at him by the barn. His advice was simple. "Don't run, hold your ground, and don't let the dog know you're scared."

For the brother who faces the crisis the degree of resolution may depend on how well he has handled those dogs before. Once you get bluffed out and jump back into the truck, it's hard to get out again.

What were some of the lessons learned for me on a personal level in confronting the crisis of being nonselect for promotion? Did these experiences facilitate healing or lead to alienation? Initially, how the news was shared and by whom became an important factor in my experience. The disclosure of this news came when the Installation Chaplain walked into my office and said, "Doug, we didn't make it this time." Whereas many people would like to announce to you the good news, few relish the idea of having to announce the bad news. However, at a time when a lot of feelings and work are at stake, it is vital that the supervisor representing the system break the news. As the supervisor, he will be living with this man for the next year. Whether a man is promoted or not impacts upon whoever occupies which assignments and who may need to be "bumped" due to incoming newly promotable chaplains on post. What I appreciated in the announcement of this news by the Installation Chaplain was his sensitivity and pastoral concern as indicated by the fact that he said, "*We* didn't make it this time." His sense of ownership in this process gave me the comfort and assurance that he really cared enough to share in this with me. Especially at this time, a chaplain may feel "cut off" from the system. Then I took the initiative to tell the Administrative staff with whom I work. My concern came more from how they would view me (I didn't want to be seen as a casualty) and that I wouldn't lose the energy necessary to do my job. Also, I hoped to stabilize the staff so there wouldn't be a significant disruption in the office routine. Previously I had scheduled a two-week leave, and this time away from the office gave me the needed time and distance to allow me to get in touch with this loss. I was not prepared for the feelings that accompany a major grief reaction. Other chaplains I spoke with were also unprepared for the amount of grief that occurred.

Through this time of reflection in which your whole career flashes before your mind's eye, constant questioning surfaces on the "why?", the "wherefores?" and the frustrations at not being able to find specific answers. When you took a test in school and failed, your test was returned to you, you could see exactly what you missed and, therefore, better understand your failing grade. Such is not the case in our system today. Basic issues which surface are: (a) Your humanness as being a day by day struggle to strive for those ideals you preach; (b) legitimatizing

one's feelings as being natural in working through this loss; (c) claiming God's forgiveness by forgiving yourself for being in this spot in the first place; (d) forgiveness toward previous supervisors who you feel could have taken more initiative and shared ownership in your career management; and (e) claiming and affirming those blessings that you still possess, such as your calling and ordination, marriage and family, health and friends, current pastoral work and future challenges. Healing came not only by taking leave to sort out my feelings, but then by reinvesting back in life.

One opportunity I seized in this regard meant assuming my role as Director of Administration and Management by reading the promotion orders for two of my peers in the office. By intentionally being a part of this promotion ceremony, I decided to join in their happiness and affirm their hard work over the years. This involvement not only deepened my relationship with these two chaplains, but facilitated healing as I accepted the fact that my life and work needed to go on.

Another crucial aspect of this crisis involved those who depend upon me for emotional security, my family. The pressures surfaced at two points: (a) the week the Board met; and (b) shortly before and after the Board results were announced. Letting them know how I felt when I got home at night precipitated discussions around the dinner table concerning my perspectives, feelings and values. I sensed that more was at stake than the promotion. My daughters were watching to see how Dad dealt with crisis, his feelings around loss, and whether he could be resilient.

I chose intentionally to give each family member more of my time to combat any tendencies of withdrawing. After the announcement of the Promotion Board, the reactions of each family member varied. Whereas my wife became concerned about my welfare, my teenage daughter struck out at the Army and our eight year old expressed simply, ''Sorry, Dad, you didn't make your lieutenant colonel'' and then, for her, life went on as usual. The crisis can draw one's family closer together, at least, it did in my instance. A few months later, my oldest daughter, who is somewhat a perfectionist, didn't make the drill team.

Due to the empathy between us, I felt she could express her feelings and then be satisfied that she had taken the risk and done her best, and no more could be required for her. It is a relief to pass on to you that this crisis which could have been so disruptive to my family, became a blessing for us as each member shared and learned from each other.

In conclusion, it is a deep sense of conviction that has lead me here today concerning the pastoral care of those of our number who have been nonselect for promotion. For me one important aspect of community is the sense of wholeness, health, and holiness that we experience as those who are called out to bind up and reconcile those experiencing brokenness. As chaplains we monitor for the command the esprit de corps of the units we serve to insure that well being, health and spirit so

necessary for teamwork, communication and accountability in mission. How? By noting the AWOL rate, hospitalizations, marital discord, family illness, financial stress and drug abuse as well as unit performance measures such as Army Training Evaluation Programs and Emergency Deployment Readiness Exercises. How much more then should we include the morale of our own chaplain section. For if the loss and pain go unchecked, a chaplain section can experience not only brokenness, or a dipping of morale, but a feeling of fear and distrust among themselves. In this way the unspoken word and the lack of support reinforce that the event of nonselection is taboo, a modern day leprosy which separates us. In this way we actually do become casualties instead of caring servants. Hopefully, support received will not carry the connotation of propping up someone about to fall but rather to stand beside and draw out the chaplain's assets with the aim of overcoming the stress. My hope is that this presentation will enrich your own pastoral role and experience as we become more discerning concerning this stress-producing crisis within the Army Chaplaincy today. Furthermore I encourage and challenge you to be ever so aware of those of our number who labor on, wondering "What next, Lord?"

A Survey of Korean-American Marriage Applicants

Chaplain (CPT) Hemming L. Galbraith and
Chaplain (CPT) Robert S. Barnard, Jr.

By 1971, 19,306 Korean nationals married to American military personnel had entered the United States.[1] By 1979 the total was in excess of 43,000. Each month approximately 300 Korean-American couples make application to marry in the Republic of Korea.[2] Present statistics indicate that 80% of Korean-American (GI) marriages end in divorce within two years of their return to the United States.[3] Along with this is a high rate of domestic violence, suicidal acts, psychological and sociological disfunction, financial problems, social stigma, and problems of assimilation in society.[4] These then carry over to the job as absenteeism, inefficiency, AWOL, behavioral problems, and poor retention. Current 8th Army Regulations (Korea) require chaplains and commanders to counsel all marriage applicants; however, objective data plus coordinated and effective procedures are scarce or not available. It is essential to objectively

[1] Keiko Painter, *Asian American Ethnic Studies: Chinese-American, Japanese-American, Korean-American* (Atlanta: Atlanta Public School, (2975–76), p. 10.

[2] Hemming L. Galbraith and Robert S. Barnard, Jr., *Technical Report: Korean-American Marriage Applicants Survey* (Fort Hod, TX 1979)), p.2.

[3] Harold G. Gately, *Staff Study of Korean-American Families* (Fort Sill, OK (1977)), p. 3–2.

[4] *Ibid* p. 7–1, 11–1.

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EDITOR'S NOTE: The above article recently received the Second Place Award in the 1980 Awards Program for Research Projects by the Joint Council on Research in Pastoral Care and Counseling.

know who and why individuals choose Korean-American marriages and predict their compatibility.

Research Procedures and Methods

A 165-question survey of items related to sociological, cultural, personal, military (U.S.) backgrounds and behavioral preference was given to marriage applicants within the 2nd Infantry Division (Korea) during April–June 1978 at the mandatory chaplain's counseling sessions. English and Korean translations, at appropriate levels, were used. A bilingual team, led by Division Artillery Chaplains and composed of a Korean minister, KATUSA (Korean Augmentation to U.S. Army) soldiers, bilingual missionaries, and Korean nationals was present at all administrations of the survey. Coordination was made with the 2nd Division Commander, Judge Advocate General, Korean Liaison Officer, 8th Army Chaplain, and 2nd Division Chaplains.

Search of Literature

Secondary sources were sought through many channels including data search in ERIC and Defense Technical Information Center for any literature on Korean-American, Amer-Asian, or cross-cultural marriages.

Limitations of the Study

Because limited information was available about characteristics of those seeking Korean-American marriages, the survey was a simple fact-finding approach using a shotgun method for questions in all possible areas imagined. All previous information appeared to be personal observations or experience working with Korean-American couples. This survey appears to be the first attempt at an objective gathering of data reference Korean-American marriages. We assume that all information was given in honesty. It is recognized that further professional research is needed for more conclusive knowledge involved in Korean-American marriages.

Findings

Resume of Selected Related Literature

Very little of the literature was found to be helpful in understanding the nature and characteristics of those seeking Korean-American marriages.

Presentation of Data

Sociological, Cultural, and Military Background

The following is selected from sociological, cultural, and military back-

ground sections. For more detailed information refer to the technical report by Galbraith and Barnard, August 1979.[5]

The findings listed below are considered to be the most significant. They are listed in order of the questionnaire.

1. *Age*. The average is 20–24 years old and not in the teens as may be supposed. This is culturally a "marriageable" age.

2. *Racial Makeup*. The majority of the soldiers (63.8%) are white with only 23.7% black. The balance came from many backgrounds.

3. *Parents History of Divorce or Separation*. A small percentage of the couple's parents were divorced or separated (20% male, 11% female). The majority indicated that their parents had never experienced divorce.

4. *Religious Background*. Of Koreans, 43.3% were from a Christian background and 30.7% Buddhist. None were Confucian.

5. *Education*. 86.4% of soldiers and 12.1% of Koreans were high school graduates or higher.

6. *Reason to Marry*. "Love" ranks the number one reason why they are marrying. They also list this as the "greatest asset" to marriage. Love outranked any other answer including sex, security, self-improvement, etc. This would appear to be an atypical response for the Koreans.

7. *Marital Status*. The majority of the individuals were single (77% male and 92.5% female). Almost ¼ of the soldiers were divorced, awaiting divorce, or separated.

8. *Dating Patterns*. No unusual dating patterns appeared, but the soldiers had dated considerably more than the girls. This could probably be attributed to age, sex, and cultural mores. Over 53.6% of the soldiers dated the first month in Korea and 83.8% by the second month. Both the soldier and the girl listed "companionship" as the main reason they began dating.

9. *The "Business-Girls" and the "Villes"*. The "ville" is where most of the soldiers met the girls. Most of the girls worked in a club (35.6%) or shop (22.9%). A large number were not working at all. This suggests that many girls migrate to the "villes" to obtain work. From this survey, there was no way of knowing just how many of these became "business girls" (prostitutes).

10. *Sex Life*. Only a small percentage of the soldiers had never had sex before coming to Korea. Almost ½ (48.9%) had a lot of sex even before coming to Korea. There was less sexual involvement on the part of the girls but over 70% had sex prior to meeting their fiance.

11. *"Living Together"*. Over 70% of the couples lived together a lot. This was an increase by male and female over prior experience (60% increase males and 66% increase females). 34.1% males and 55.6%

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[5] Galbraith and Barnard, *Technical Report*.

females said they had never lived with another person. It is clear to see that this is an accepted standard by the couples, and for some, it was so even before meeting.

12. *Financial Support.* ''Living together'' means supporting the girl. The majority of the soldiers spend $200 or more per month, some as high as $300 or more.

13. *Length of Courtship.* A small percentage of the soldiers (11.7%) had known their girl three months or less.

14. *Parental Acceptance.* The majority (58.3%) had not met their girl's parents. (A somewhat unfair question for the females.) Surprisingly, a majority of both sets of parents accept the marriage, (65.5% male and 76.0% female), even though it may be against accepted norms and mores of their respective cultures.

15. *Future Home.* The large majority indicated the USA would be their future home (82% male and 72.2% female). Some of the girls thought Korea would be their future home (12.2%).

16. *Cultural Problems.* Most realize culture is a problem for their marriage, but how much is uncertain. It appears the soldier is more unrealistic than the girl. He tends to think they will speak Korean a lot more in their home than the girl does and he thinks they can compromise on their cultural difference and both learn ''a lot'' about each other's culture. On the other hand, it appears the girl knows she is the one who makes the biggest change and adjustment. This is a very significant point.

17. *Language.* This is the most formidable barrier to their marriage. 55.0% of the soldiers indicate their girl speaks a fair amount of English, (23% said they spoke very little English). It is uncertain if the soldier realizes how formidable a barrier this is. It is less of a problem for the couple in Korea, especially for her, because she is in her own environment. There is a dramatic reversal when she comes to the States. History shows the soldier will not live up to his ''idealism'' to help her adjust.

18. *Future Plans.* Most want to assume the ''traditional roles'', *i.e.* man the ''breadwinner'' and woman the ''homemaker''. Both want to share responsibility equally, and both want two children, but not any right away.

19. *Who Suggested Marriage First?* Over 3/4 indicated the man was the first to suggest marriage. It is uncertain how much influence the woman had in helping him make this decision, the point being to ascertain the need of the individual to marry.

20. *Rank Structure.* The largest number of those marrying come from the rank of E-4/E-5 (56.8%). The next largest group is E-1 through E-3 (31.4%).

21. *Service Experience.* Most (over 60%) have not been in the Service before and had one year or less Stateside before being sent to Korea. It is interesting that 32.0% came to Korea directly out of AIT.

38.0% said they ''volunteered'' for Korea. 65.8% are going to try to extend. Over 28.1% indicated they had been to Korea before.

22. *Reason(s) for Joining the Service.* Most indicated they joined for benefits, training, and skills. Few listed that it was the only work available.

23. *Present Status.* Most appear to be good soldiers. The large majority (88.2%) indicated that their status in the military at the present time was good or excellent.

24. *Future Aspirations with the Military.* 43.1% intend to reenlist. After they leave Korea, they will have needs which the Army becomes obligated to take care of.

Behavioral Preferences

The results of the interpersonal relations portion of the survey reveal some interesting polarizations in behavioral preference for both Americans and Koreans, with the strongest patterning being seen in the Korean scores.

The Korean female appears to be a highly exclusive person that does not need to be with people and/or needs only a select circle of associates, nor does she need people to include her in their activities. She is uncomfortable around most people and avoids them when she can. She probably fears rejection.

While she appears to be a loner, she is dependent upon her associates for direction and control of her life. She may be simply socialized to tolerate domination from males and some other females, while being something of a passive/aggressive. This dependency, combined with her separation from people and affection (noted below) may lead to insecurity, which can be expressed in various forms, *i.e.* materialism, envy, jealousy, competitiveness, withdrawal, etc. There are indications of possible dependent/independent conflict. Also, several appear capable of making decisions and taking responsibility, but only with reassurance and support from others.

Furthermore, she is extremely cautious with emotional involvement with others; close attachments are painful and require a background of trust. This caution is usually a result of some deep hurt (at least in Western society) in the past. She is most comfortable when not expressing emotional attachment, and when others do not attempt to become emotionally involved with her. She is suspicious of affection; it is considered dangerous. She is by nature, a pessimist, in order to be protected from being hurt.

Male responses show strong polarizations in different directions. He is outgoing and compulsively driven toward people. It is difficult for him to be alone. This person, through intense socializing, seldom gives others the opportunity to reject him, thus avoiding the pain of rejection.

If he experiences rejection, he quickly finds someone else to associate with. He is seldom aware of his concern over rejection.

Males show a dependent/independent conflict. This pattern is seen less often than other control patterns in a normal cross section of Western society. Subjects have strong needs for recognition and are capable of taking on large amounts of responsibility, and at the same time have intense dependency needs. Characteristically, the attempt to gratify one need is accomplished at the sacrifice of the other. It is difficult to find the right situation where both needs can be satisfied simultaneously. Typically, these people will compulsively alternate between seeking gratification of one need and then the other. When they seek recognition, they are driven to assume larger amounts of responsibility. The longer they indulge their needs for recognition, the more demanding are their dependency needs. They feel more and more deprived. When the frustration tolerance level is reached, they are driven to seek gratification. They may go on an extended dependency binge—involving alcohol, gambling, spending, eating, or any other form of self indulgence that appeals to them. But the longer they indulge their dependence, the more they become overwhelmed with feelings of shame, guilt, inadequacy, and worthlessness. So they are driven back to taking on large amounts of responsibility. The conflict is unresolved; the cycle repeats itself.

In addition, the typical male in this study initiates warm, close, or intimate relationships, and he is comfortable when others do so. He is disappointed when others do not return his affection. Since he seeks a large amount of affection, he is frequently disappointed. Yesterday's reassurances of love are meaningless today. He needs constant reinforcement. He tries harder to obtain affection when his need is frustrated.

Because our typical male is driven by a need for recognition and a need for affection, he is a ''patsy''. It is extremely difficult for this individual to say ''no'' to any request from others. The ''patsy'' will overextend himself and become caught between conflicting or incompatible demands.

While in Korea, the American's personality is somewhat muffled by ignorance of culture and language and the Korean female provides a pleasant relief from loneliness. The custom of deference to the male is very enjoyable and masks her exclusivity.

Depicted in the above profiles is a low congruency pattern between male and female, especially in Western society. When the couple leaves Korea, the male will be freed from his ignorance of language and culture, and subsequently all his personality needs and expectations will tend to retreat from people and personal involvement because of fear of rejection and of offending others. The American expects many great things of life style. He may face disappointment and rejection from friends and family because of prejudice towards his wife (despite the fact that responses indicate parents accept the marriage). The opposing be-

havior patterns of these two types frustrates both of them. Gately[6] points out the high incidence of violence, attempted suicide, divorce, and a multitude of other problems associated with these couples. In the nine areas of compatability measured, 50% showed three or more areas of incompatibility in their relationship. The couples show the greatest area of incompatibility in the ability to maintain an atmosphere for the mutual satisfaction of individual needs of inclusion, control, and affection. The atmosphere for affection is limited in 86.8% of the couples. The atmosphere for the satisfaction of control needs is limited in 48.9% of the couples. The atmosphere for the couples' sense of inclusion in each other's life is limited in 78% of the couples.

Definite patterns of incompatibility have been shown by the study.

1. 27.3% of the couples surveyed showed an inability to maintain a satisfactory atmosphere for the meeting of needs of inclusion, control, and affection.

2. 27.3% were incompatible in the atmospheres for inclusion and affection. These two patterns make up 54.6% of the overall sample.

In all of the patterns noted, affection is included as an area of incompatibility. In the survey both male and female said that love was the most significant positive factor in building their relationship. Given the divergence of these personality types and the patterns and high numbers of incompatibility, successful marriages between these individuals seem very limited, especially when you combine these problems with the language barrier, role expectation, and culture barriers that are inherent in their different backgrounds.

Summary and Conclusions

Sociological, cultural, and military data indicate no unique trends to explain the desire to establish a Korean-American marriage. Furthermore, certain stereotypes of these U.S. soldiers, such as ''product of broken homes'', ''first time away from home'', and ''poorly educated'' are rejected.

These marriages are explained only by the outstanding findings derived from the behavioral preference of each individual. Preferences for males and females are polarized and opposite that under a homogenous cultural environment. This would tend to prevent their pairing. Under normal conditions a spread of personality types would be expected. It would appear that unique and complex cultural and personality forces tend to eliminate most from marital pairing in this setting while our subjects actually appear to be driven into each other's arms by these

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[6] Gately *Staff Study*, p. 11–1.

same forces. Subsequently, the effect of these forces will tend to tear them apart in the United States. (Such hypotheses need further study and validation.)

Combining these findings with severe language/communications deficiencies and diverse role expectations reduces to an extremely low level the probability of success in marriage for these couples.

Recommendations

As constituted in the findings the most obvious recommendation is the discouragement of Korean-American marriages. It follows then that the Chaplain and Commander be well informed about international/intercultural marriages to properly educate couples who so chose to marry. The following recommendations are made specifically for the Korean-American marriage milieu but may be applied to any cross cultural marriage ministry. Those things that apply to ministry in the Republic of Korea include:

1. Develop audio-visual packages for use in the 8th Army (Korea) units dealing with the ''facts of life'' of cross-cultural (Korean-American) marriage. The presentation must be in English and Korean.

2. English and Korean Literature handouts for newcomers briefings, pre-marital counseling, and general distribution.

3. Thorough and concise technical manuals for chaplains and commanders.

4. Inclusion of pertinent information and literature for all newly arrived chaplains and commanders in their initial orientations.

5. Standardize the mandatory chaplain's counseling into periodic group settings which include:

a. Audio-visual bilingual presentations.

b. A predictive behavioral/personality survey with immediate feedback (FIRO–B, Kiersey's Temperament Type Indicator).

c. Structured cross-cultural learning experiences such as the 59 suggested by Weeks.[7]

d. Bilingual discussion of differences between Korean and American marriage expectations.

6. Seminars in the ''ville'' for Korean nationals in Korean on:

a. Life in the United States, as it really is;

b. Culture shock;

c. Cross-culture communication.

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[7] William H. Weeks, ed., *A Manual of Structured Experiences for Cross-Cultural Learning* (LaGrange Park, IL: Intercultural Network, Inc., 1977)

7. Incorporate emphasis on pertinent information in Human Self Development classes and Command Information classes.

8. Develop Marriage Encounter/Marriage Enrichment type experiences tailored to the Korean-American couple.

9. Develop Korean-American bilingual teams for all programs and maximize use of all available resources.

10. Optimize the transcultural qualities of individual faith through various pastoral ministries including presence, compassion, morality, counseling, socializing, etc.

For personnel in America and new arrivals, the above may also apply to units outside of Korea, plus the following:

1. Document the extent of the local Korean-American community and its needs and involve Chaplain, Command, and military and civilian agencies in a concerted effort to meet those needs.

2. Utilize above media resources to best advantage.

3. Seek approval and funding for Army Research Institute to conduct further studies.

Incidence of Areas/Types of Incompatibility

Table 1

Area/Type	Frequency	%Incompatibility
Reciprocal-Inclusion	18(35)	7.9(15.4)
Reciprocal-Control	33(57)	14.5(25.1)
Reciprocal-Affection	12(23)	5.3(10.1)
Originator-Inclusion	18(35)	7.9(15.4)
Originator-Control	33(57)	14.5(25.1)
Originator-Affection	12(23)	5.3(10.1)
Interchange-Inclusion	177(184)	78.0(81.1)
Interchange-Control	111(136)	48.9(59.9)
Interchange-Affection	197(209)	86.8(92.1)
AREAS		
Inclusion	213(254)	
Control	177(250)	
Affection	221(255)	
TYPES		
Reciprocal	63(115)	
Originator	63(115)	
Interchange	485(529)	

4. Establish a cross cultural marriage ministry under the Family Life Center umbrella. Initial development would require a dedicated project officer for a specified period of time.

Appendices

The following definitions pertain to the tables in the appendices.

Inclusion: Degree to which one wishes to include others and be included by others in his/her personal life.

Control: Degree to which one wishes to control others and situations and to be controlled.

Affection: Degree that warm, close, personal relations are expressed and wanted.

Reciprocal: Compatibility to mutually satisfy each others needs.

Originator: Compatibility to agree on who initiates and receives desired behavior.

Interchange: Compatibility to maintain an atmosphere conducive to need satisfaction.

Incidence of Multiple Incompatibility Patterns
(Standard Scores)

Table 2

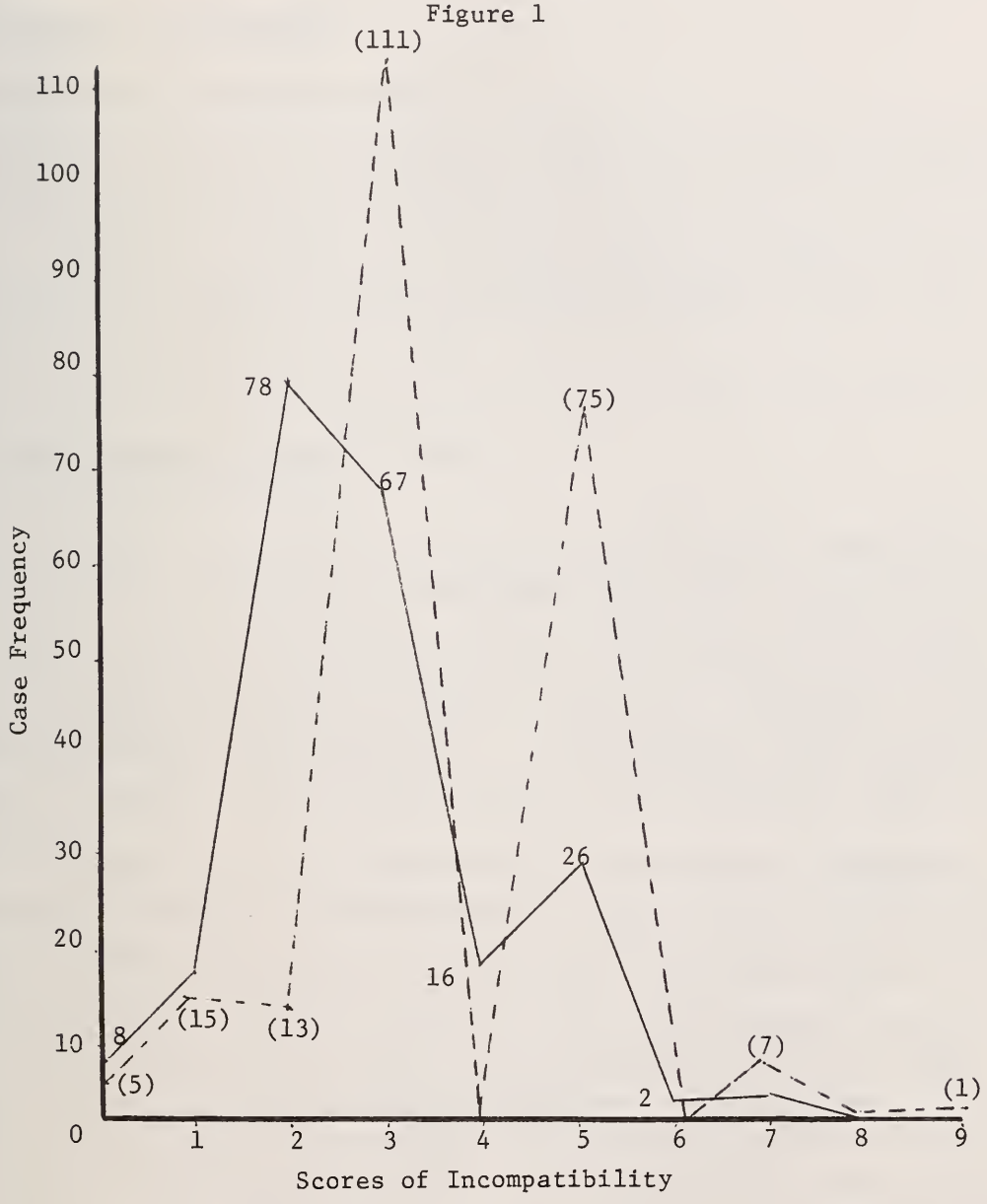
Number of Cases	%	Pattern
62	27.3	Interchange-Inclusion, Interchange-Control, Interchange-Affection
62	27.3	Interchange-Inclusion, Interchange-Affection
19	8.4	Reciprocal-Control, Originator-Control, Interchange-Inclusion, Interchange-Control, Interchange-Affection
18	7.9	Interchange-Affection
8	3.5	Interchange-Control, Interchange-Affection
		(Adjusted scores to include cross-cultured stress, language barriers, and impact of marginal scores)
57	25.1	Interchange-Inclusion, Interchange-Control, Interchange-Affection
43	19.4	Interchange-Inclusion, Interchange-Affection
35	15.4	Reciprocal-Control, Originator-Control, Interchange-Inclusion, Interchange-Control, Interchange-Affection
10	4.4	Interchange-Affection
9	3.9	Reciprocal-Control, Originator-Control, Interchange-Inclusion, Interchange-Affection
9	3.9	Reciprocal-Inclusion, Originator-Inclusion, Interchange-Inclusion, Interchange-Control, Interchange-Affection. Interchange

An additional 58 (64) couples manifest patterns involving six or less couples.

Multiple Scores of Incompatibility

Frequency Distribution Graph

Figure 1



---- Adjusted Scores

——— Standard Scores

"Parson to Person"

Chaplain (LTC) Glenn L. Myers

Editor's Note: The following combination of several articles by the author are reprinted with permission from various issues of the Fort Ord, CA. *Panorama.* (''Parson to Person,'' the original title of Chaplain Myers' column, was recently changed to ''Now and Glenn.'') His articles are offered here as a sample of the type of ministry conducted through unit and installation newspapers by chaplains throughout the Armed Forces. They are also reprinted as a tribute to those who approach the opportunity of a ''chaplain's column'' with enthusiasm and skill.

"God's gonna get you for that . . ."

Country-Western song title

Arthur Miller is better known for being Marilyn Monroe's husband than for being one of America's finest playwrights. This is unfair to the creator of *Death of a Salesman,* whose central figure, Willy Loman, remains a haunting reminder of those weary men who drive from town to town, samplecase in hand, ''riding on a smile and a shoeshine.'' And when the buyers stop smiling back—it's an earthquate. Miller's play is part of America's dramatic heritage and is still performed around the world.

Miller was recently interviewed by Studs Terkel, a Chicago institution, whose book about the depression, *Hard Times,* should be required reading for any American born since 1950, if only to know what their parents and grandparents lived through. In the September issue of *Saturday Review,* Miller said that the two most traumatic times in American history were the Civil War and the great Depression. Miller grew up when the show business newspaper *Variety* headlined, ''Wall Street Lays An Egg.'' He remembers the 1930's and seeing men in their forties who had ''aged enormously'' and states that ''one sensed even a premature senility'' due to the fact that they blamed themselves for being out of work and not the greedy speculators.

Chaplain Myers, a United Presbyterian, is currently pastor at the Post Chapel, Fort Ord, CA. He holds degrees from Grove City College, PA, and Pittsburgh Theological Seminary. The latter institution awarded him the ''Michael Wilson Keith Preaching Prize'' (established in honor of a WWI Army Chaplain who died in France). A former enlisted man, Chaplain Myers has also done graduate work at New College, University of Edinburgh, Scotland, and Princeton Theological Seminary.

Turkel, another depression survivor, was reminded of a Southern woman he knew who remembered people lamenting, "If we hadn't bought that radio . . . . If we hadn't bought that old second-hand car." And incredibly, she spoke of "preachers who'd tell the people they suffered because of their sins. The people believed it, God was punishing them. Their children were starving because of their sins." Miller added, "It was part of our theology: As ye sow, so shall ye reap."

The preachers who offered such cold "comfort" on poor families already crushed by the nightmare of the depression have a lot to answer for. Yet this kind of bargain-basement theology dies hard. The song that threatens "God's gonna get you for that" is proof. A friend of mine said that as a child whenever she would talk back to her mother, her grandmother would warn of divine punishment—"God will punish you for that—fourfold." She even had a chart it seems! The wonder is that this woman overcame such a harsh idea of God and is a believer who worships each Sunday.

How often have hospital chaplains been asked by those they visit—"What have I done that God is punishing me?" Maybe you have asked it yourself. No doubt a person can feel God-forsaken, but this is summed up well by a bumper sticker I saw recently—"If you can't find God—guess who moved?" The ancient Hebrews rigidly connected sin and suffering. So do many modern Americans. Eliphaz (try that in a spelling bee) offered some real Brand X consolation to Job in his sores and bereavement, "Who that was innocent ever perished?" (Job 4:7). This was a cruel and heartbreaking doctrine, as Job knew well. No wonder he lost his temper and said, "I have heard many such things; miserable comforters are you all" (Job 16:2).

Jesus denied this cause-effect doctrine, too. One day he saw a man blind from birth. And his disciple asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus asserted that neither were guilty of any offense and he restored the man's sight.

In Thorton Wilder's *The Bridge of San Luis Rey,* a bridge collapses killing a number of men and women in a small village in South America. Soon the probe was on to examine the past of those who died to seek the reason why God had "chosen" to take their lives. Jesus confronted a similar tragedy in the town of Siloam where eighteen perished while building the tower which many scholars believe to be one of Pilate's hated aqueducts. Obviously, the townspeople reasoned, the tower had fallen on them because they were doing the work of the hated Roman leader. Jesus would have none of that either.

Jesus taught that God is love, a thought still undiscovered by many and not communicated very well by some preachers. A minister's daughter once asked her mother, "Why was Daddy so angry in church this morning?" Mother—"Daddy was preaching about how much God loves us, dear." Jesus said that since God is love, "He makes his sun to rise on the evil and on the good, and sends rain on the just and unjust"

(Matthew 5:43–48). . . .It has often rained on my parade and I'm sure yours. But we can be "singing in the rain" with Ethel Waters. "His eye is on the sparrow. . .And I know he watches me." God loves each one of us, in Augustine's great phrase, as if there was only one of us to love.

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Friends Don't Fade Away . . . They Retire

> "You see, you spend a good piece of your life gripping a baseball and in the end it turns out that it was the other way around all the time."——New York Yankee, World Series Hero (Retired) Jim Bouton, from his book *Ball Four*.

You don't have to be a golfer to enjoy the delicious clam chowder featured at the Fort Ord golf course snack bar. Delicious and nutritious—and the price (75 cents) is right. Enjoying this treat with me the other day were two chaplain gourmets, John Simpson and Rollie Thompson. John and Rollie reach the magic 20 year mark in Army service next year. We were watching the parade of retired persons who were talking about their golf scores and obviously enjoying a long lunch hour.

On the way to the parking lot, Rollie said to John, "Next year at this time you and I will be sitting with the retirees comparing golf scores." That comment sent a twinge of regret through me as I had to face the reality that the special friendships we share in the Army are so fleeting.

Then I went home to find a change of address from a family I had known and treasured at the Armor School at Fort Knox. There it was—reason for change: Retirement. Another downer. John Donne was right, of course, no man is an island. Every friend's retirement seems to diminish me.

The Army is a part of us

There are moments for us "lifers," and I'm proud to be one, when we realize how deeply the Army has become a part of us. At a change of command or retirement ceremony when the great Fort Ord band surges into The Army Song, well, maybe I'm just getting sentimental in my middle age, but it sure hits me.

To be sure, many say, "I can't wait for my twenty. I'm living for the day." When that day comes and after it is gone, one hears a different tune. I have conducted at least one-hundred funerals of retired soldiers. One statement is heard again and again, "The Army was his life. He was so bored and restless after he retired."

Retirement is never easy in any field of work. There was a tragic story in *The San Francisco Chronicle* on September 23. Jim Tryer, a starter at offensive tackle for the Kansas City Chiefs for 14 years, took his wife's life and then his own. He simply could not cope with the day

the cheering stopped and he was 38 years old and job hunting, competing with others the age of his daughter for hard-to-find jobs.

Tryer's minister, Rev. Ted Nissen, who was very close to the family said, "All of a sudden, he was mortal. That's hard enough for most of us to realize, but so much more for someone playing his role. He was frightened, but that was contrary to the image he had built and lived up to. So he couldn't act. He seemed almost paralyzed."

People need affirmation

Rollie Thompson and I got to discussing the sad fate of Jim Tryer and the fact that there is much more to retirement than a second career or hunting, fishing and golf. Rollie is especially trained as a counselor and he shared this with me—"People need affirmation and self esteem. Some get it from the outside. As in the case of the pro football player, the autographs and the recognition. Others from their money—though if you would ask a rich man how much is enough, he would probably say he needed more.

"Some find it in a prestige car, a fine home or the success of their children. With the career soldier, the Army often becomes his life and the rank and assignments fill a need." Then he added, "There are those who have acceptance with themselves. The good news of the gospel is God saying 'You are accepted.' A Christian should feel because of what God has done in Christ, a special inner peace that the world cannot give or take away. This is what Saint Paul talked about—the peace that passes understanding."

What Jim Bouton said is true whether it be a football or a baseball or an active duty or retired ID card. The Kansas City Chiefs, the Army, none of it can last a lifetime or meet the needs and special trials tht are sure to come. There has to be something more. Thank God, there is.

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"No Excuse Sunday" Proposed

Jesus once told a parable about a man who hosted a dinner party and invited many people. The response was underwhelming, to say the least. Maybe it was the guest list or previously dull parties. For whatever reason, Jesus said, "They all began, one after another, to make excuses" (Luke 14:15-24).

The invitation to attend worship services is given on the "church page" of most every newspaper in our country every Saturday. Millions are given personal invitations by friends. The response is, well, in most cases, very biblical. Thus, "No Excuse" Sunday is proposed. For one brief, shining Sunday, it will be Camelot! On that special Sunday there will be:

1. Cots in the back of the church for the Seven Day absentists, whose Sunday prayer is always. "Give us this day our daily bed."

2. Murine for those with eyes too tired from watching the late, late movie.

3. Steel helmets for those who say, "The roof would fall in."

4. A receiving line of the entire congregation to greet those who complain that people aren't friendly enough.

5. Scorecards for listing the hypocrites present.

6. A portable TV for those who don't want to miss their favorite program.

7. A dollar bill for those who feel "They are always asking for money." Because, of course, each Sunday they do. It helps to pay the bills.

8. A chicken dinner served after church for those who find it impossible to go to church and cook dinner too.

9. Some relatives for those who always visit them on Sunday.

10. Volksmarch medals for those who found it impossible to drive a mile to church in Germany, but walked 150 miles for a Volksmarch medal. Some feel they are almost "holy medals." Double pneumonia is often risked for one.

11. Signed statements of apology from parents who "made" their children go to church on Sunday. These children, now adults, cannot forgive this outrage.

12. Permission slips for women whose husbands won't allow them to attend church. Seldom, if ever, do we have husbands whose wives forbid them.

13. A putting green for those "who worship God just as well on the golf course as in church." (Often God's name is invoked after a bad shot on the golf course.)

14. Someone to sit with those who don't attend because they don't like to sit alone.

15. A picture of the old home church and pastor. You can't fight nostalgia—so join it.

16. Halston gowns for the ladies and Bill Blass suits for the men who have "nothing to wear."

17. Robert Schuller preaching, Burt Reynolds giving his testimony, Willie Nelson singing, and The Mormon Tabernacle Choir closing it all with "The Battle Hymn of the Republic," for those unimpressed with the usual Sunday service.

18. "Company size" accommodations for those who had company over the weekend and dared not to invite them to church. Clint Eastwood will take them all to brunch at his house after the service. Then a private screening of *Bronco Billy*.

19. A personal wake up call by the entire cast of the Dr. Pepper TV commercials for those who wake up in a bad mood and don't feel like doing anything.

There is, of course, a serious side to all this. Dr. Robert McCracken, once minister of the great Riverside Church, New York City, told of a man who lay dying. As gently as he could, the minister spoke to him of the saving love of Jesus Christ. The man said bitterly, "I have been terribly busy. I'm a business executive. I never had time for such things."

McCracken added, "But he had 4,000 Sundays."

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"Use It or Lose It"

I had been feeling guilty every time I walked into the garage to put a load of clothes into the washer, not because I wash clothes so rarely, but, because I had to pass by my golf clubs, neglected for many years. The other day they seemed to be taunting me. "What's the matter, Glenn, afraid to play any more?" "Not at all. I don't have time to play golf. I work on the weekends, remember?" "Come off it, martyr. You get Mondays off." "Yes, but I haven't played since 1971 at Fort Knox." "Come on. Fort Ord has two fine courses. You would be a good golfer if you practiced." "Gee, you think so? Okay, I'll go." Flattery gets all would-be golfers.

Golf was invented by the Scots. The Scots say that God created golf to keep people humble. It can surely do that. No other sport offers such highs of joy after a fine shot—or such cries of despair after a botched one.

And so it came to pass on a recent Monday that I tried a comeback at this wonderfully maddening game. There are two excellent courses on Fort Ord. If, like me, you do not enjoy the laughter of good golfers who may find your efforts highly amusing, it is best to play the easier Black Horse course. Then as one improves, take on the Bayonet course, a challenge for anyone. No matter how one plays, the scenery is beautiful and the view of the ocean inspiring.

Golf gets the competitive juices flowing and the fantasies. There is something about the pro shop, all those clubs, bags, and shiny golf balls. Soon the conversation can take on a different tone. "I'll have some tees and a dozen of those fifty cent balls." Small spender? "Yes, well I play more like Palmer. I like to scramble from the rough. Been trying to cure a slice for years." Remember the roars from the crowd when Palmer would come blasting his way out of the rough to within three feet of the pin? Such images gave me confidence.

The Post Chaplain, Father Ed Christoph, is one of the better golfers on Fort Ord. He took most of his lunch hour this fateful Monday to give me a lesson. My grip was wrong and I was swinging too hard. Words to play by: "Let the clubhead do the work. Don't try to kill it. It

is just like salvation. You are saved by grace. Here you are saved by the clubhead. Let it flow smoothly into the ball. That's what you paid for when you brought these clubs.'' Where else can you get a sermon on grace and golf at the same time? Then he demonstrated by deliberately hitting a tree 150 yards away, with the greatest of ease—in fatigues and combat boots!

Yes you can guess the rest of the story, can't you? I attacked the course the way Palmer urges. The course counter attacked. Soon the battle was lost. I even shot to the wrong green on one hole. Since it was six-thirty and the course almost deserted, the laughter I heard was my own. What did I shoot? (Whispered) 51.

I had played better as a caddy many years ago. What had gone wrong? Should I sell my clubs? I found hope reading *The New York Times* sports section (June 29, 1980). ''Pete Rose at 39, Is Still Not Slowed By Time or Injury.'' Ralph Kiner, former home run king, sees no erosion of Rose's skills, ''He epitomizes the medical theory, that if you don't use it, you'll lose it.'' Kitner said. ''And he uses his strength all the time.''

That comment triggered a teaching of Jesus on talents. ''Be careful, then, how you listen; because whoever has something will be given more, but whoever has nothing will have taken away from him even the little he thinks he has'' (Luke 8:18).

Use it or lose it. To have much belief is to grow in belief. To believe and practice little of that faith is to watch even that small store of faith dwindle. Many adults are hurt and angry when they draw upon their childhood faith in a crisis and find it just isn't there. While they were too busy to pray, to worship, to open their Bible, it just faded away. Use it or lose it. Like my golfing skills. But, Christ promises, ''To him who has will be given more.'' More faith. More hope. More power. How is this possible? As the song says . . . ''Day by day. . . .''

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Just Try to Remember

''Try to remember
That kind of September
When life was slow
And oh so mellow''
——*The Fantasticks*
Jones and Schmidt

September, more than any other month, seems to bring back so many memories. There is a bittersweet quality to them as there is to this month of falling leaves and hints of winter-on-the-way. Well, maybe not in this part of California, but many of us at Ord are transplants and can remember crisp cold September nights, hayrides, cider and the wonderful smell of burning leaves.

Sydney Harris, syndicated columnist, observed recently that Americans, more than any other race, seem to harken back to their high school and college days, and many seldom move beyond those experiences. He could be right. However, I've been reading Harris for 20 years and he is a rather somber person. Maybe his high school days weren't that memorable. Mine were and yours too, I imagine.

Who can forget the first day back in September? "Oh no! I can't believe it. I got Miss Cardamone for home room. She is so mean!" She wasn't really. She just wanted to perserve her sanity for retirement. Remember how the combination lock they issued you didn't work? Or maybe you were like me and not too swift with such things. "Sorry, Mr. Davis, I couldn't get my locker open." "Too bad about that, Myers. Maybe you can stay after school this Friday and practice opening it."

The Big Memory, however, must be the Friday night football games. I attended the great Salinas High School–North Salinas High game last fall. I hadn't been to a high school game in decades. But the bands, the crowds, the excitement in the air, all combined to send me into high school shock. Was there ever such excitement? It started building up on Monday with signs in the halls. Then the big pep rally Friday after school. Team captain: "We have a great team, you know. And a great coach, you know. We'll beat them 60–0." (Roar) (Cheers) (Band goes wild playing "On Wisconsin" now retitled "Onward Earlsville.")

The idea that all the dances, dates, fun and games, would someday be just memories of "the way we were," was seldom given a thought. Maybe that is why the 40-year-old commencement speaker in *Middle Age Crazy* shouts out, "Don't go out there. Get rid of those funny hats and stay 18 forever."

Each September, millions prove Tom Wolfe wrong, and do go back again. Even high schools have homecomings now, just like colleges. Or you dust off the yearbook, photo albums and the goldie oldies of The Supremes, Smokey Robinson, Johnny Mathis or Paul Anka.

The trouble with nostalgia is that it is often, as Herb Caen has written, "memory with the pain removed." Adolescence isn't all that much fun. Also, the past can take over the present. As a student at Princeton in 1977, I was shocked and not a little bored meeting men in their 50's wearing Princeton University blazers and talking about the next homecoming as a child would his birthday. It brings to mind dialogue from Saul Bellow's great book, *Mr. Sammler's Planet* (1970). Mr. Sammler: "I see you have these recollections." Wallace: "Well, I need them. Everybody needs his memories. They keep the wolf of insignificance from the door."

Peter, James and John experienced an incredible event—the transfiguration of Jesus when "His face shone like the sun, and his garments became white as light. And behold, there appeared to them Moses and Elijah, talking with him" (Matthew 17). It was all so very wonderful

that they wanted to stay there. Peter wanted to set up tents to enshrine the event. You can't blame him. What could top it?

Yet, Jesus would have none of it. He led them back down the mountain and into the dusty streets and demanding crowds. Soon a man came to Jesus with the tragedy of an epileptic son. Life—in all its heartbreak and challenge. The mountaintop experience was just that. But life is lived in the valley. In the here and now. We can look back, but there is so much waiting for us, too. Or is there? Maybe that is the trouble—the wolf of insignificance is at the door. But there is also someone else. "Behold I stand at the door and knock and if any man hear my voice and opens the door, I will come to him . . ." (Revelation 3:20).

Ministering To A Chemically Battered Flock

Chaplain (MAJ) William J. Hultberg

> What I tell you in darkness, speak it in the light, and what you hear whispered, preach it on the housetop. Do not be afraid of those who kill the body but cannot kill the soul. Rather be afraid of him who is able to destroy body and soul . . . (Matt. 10:27–30).

The problem of drug and alcohol abuse has changed during the last 10 years. Hard drug abuse is no longer considered epidemic but rather endemic. Drugs are still being used and abused but alcohol is seen as the real problem today. Its use and abuse is widespread and penetrates all socio-economic levels of society. It likewise penetrates all levels of rank in the Army. The present Army Alcohol and Drug Abuse Prevention and Control Program was conceived in crisis, was born in conflict and is presently living on borrowed time. The Army will soon publish a new regulation to meet the present challenge. It seems like an excellent time therefore, for chaplains to reassess their ministry to a chemically battered military flock.

In my opinion, chemical dependency—alcoholism is 90% of the problem—is the single most causative factor adversely affecting the quality of life or our soldiers and their families. Likewise, I believe it is the single most causative factor for the massive defections of Christians from their organized churches. Chemical dependency, particularly alcoholism, is a devastating disease. It destroys not only the body and the mind but it eats away at the very soul. The disease is insidious.

The most abused drug is alcohol. Because it is "legal" does not make it harmless. Ignorance of its affects has been disasterous. Frankly, what we don't know *will* not only hurt us—it will *kill* us unless there is intervention. The stakes are high. The destruction of souls is on the line. It is my fervent hope that the Army will make an all-out effort to combat this problem. It is my prayer that a credible and effective program of prevention treatment and recovery will evolve.

Chaplain Hultberg, a Roman Catholic (Oblate of St. Francis DeSales), recently completed the Chaplain School Advanced Course and is now assigned to the regional treatment facility for alcoholism at William Beaumont Army Medical Center, TX. A former Army enlisted man (1953–55) and US Navy Chaplain (1968–71), he is a Certified Alcoholism Counselor with extensive training in the field, including graduate work at the University of Virginia.

Prevention without treatment and recovery programs will fail. Prevention and treatment programs without a recovery program is likewise doomed. If the last 10 years has taught us anything, it has taught us that certain programs work and some do not. Inspired by Alcoholics Anonymous and scientific inquiry we now know it is possible to understand the disease, and treatment facilities have sprung up all over the country. They are demonstrating by their success that it is possible for the majority of alcoholics to make full recoveries.

If we are to build an effective ministry, we must build that ministry on facts. It is my hope that the following facts and proven techniques will assist you in your ministry.

Alcohol is a Powerful Drug

It seems incredible that we have to be reminded of this fact. Alcohol is the most used and abused drug in the world. Alcohol is classified as a sedative drug that depresses the central nervous system. We know that it also changes moods, alters the mind, is a personality-forming drug, and is a drug with addictive qualities.

We also know that alcohol is not the cause of alcoholism anymore than gasoline is the cause of highway and pedestrian deaths. It is what it is, a drug with the potential for good. We know the body can handle about one ounce per hour, more than that and we begin to feel its affects. We know most people use this drug responsibly, but one in five who drink will have problems with it. There are *users abusers,* and *alcoholics*. Only one has a disease.

The *user* will not abuse alcohol. He was taught or learned from experience to respect the drug. The *abuser,* on the other hand, may be of two types. *Type #1* frequently abuses alcohol, but still have the power to choose the time, frequency and the amount he will drink. *Type #2* parallels the first but the amount he drinks is progressively increasing. He needs to maintain a certain amount in his system to function. With it he appears to function beautifully. He is an alcoholic in the early stages of an insidious, progressive, terminal illness.

The *alcoholic* has none of the choices mentioned above. He is drinking because he is unable not to. He has lost control of the time, the place and the frequency of his drinking. He has lost the ability to control the amount. He is unable to initiate action. Those around him must make decisions for him. He is sick physically, mentally, emotionally, and worst of all spiritually. He enters a constant state of depression and self hatred, a sense of total worthlessness. In loathing himself he is unable to conceive of anyone else liking him. If someone reaches out in love to him he can't stand it. He will set himself up to be despised. John 3:16 is totally incomprehensible to him. *The alcoholic is incapable of loving or being loved.* He needs help and can't ask for it. Only when the pain from

drinking is worse than the pain from not drinking will the alcoholic seek and respond to treatment. He needs outside intervention.

The *user* and *type #1 abuser* are morally accountable. There is some moral imputability with *type #2 abusers* who are alcoholics in the early stages. But it is hard to find the *alcoholic* morally guilty. Tragically, it is on him who has no choice, however, that moral judgments are often passed.

Let's stop here and apply what has been said to our ministry. Since there are 98,000,000 people who use alcohol in this country, and we estimate there are between 10 and 20 million alcoholics, incorporating in your counseling procedure questions about the client's drinking and drug use habits should not be unusual. The *user's* problems will not be from chemicals. At least you have ruled out a problem and can go on with your diagnosis. The *abuser, type #1,* will not be difficult to handle. Relate his problems to his drinking and he will change his drinking habits. When you question an *alcoholic* about his drinking however he will be very hostile, defensive, rationalize a lot, minimize when he is backed into a corner, blame others—but will never admit that his drinking is in any way abnormal or responsible. Denial is part of the disease itself. If you are Rogerian or Client Centered in your counseling you will strike out. Don't presuppose that the client, who is alcoholic even in the early stages, has the capacity to solve his problem. Direct confrontation is the best counseling technique to use. Apply every means possible to get the alcoholic, in the early or middle stage, into a prevention program. The Alcohol Safety Action Program in the civilian community is usually outstanding. He may be pressured to enroll voluntarily.

As you see we have not mentioned spiritual ministry here. The abuser and the alcoholic are on a descending greased plank. As their chemical abuse continues, their religious life deteriorates. Don't be sucked in to believing the reason they are leaving the church or "lost their faith" is *your* fault. The drug, alcohol, is not only altering their moods but is also altering their minds. *Do not react to their drugged anger. Do not go on a guilt trip and accept the blame for their religious defection.* Tell them you understand their illness and pray they will surrender to treatment. They may react with anger and storm out with a few choice words. *But they will remember the incident. It may be years later before they surrender to treatment but they will remember you cared.* You need a tough hide. That's why recovering alcoholics usually are very good counselors in breaking the denial. They have been there and can anticipate the client's next move.

On the one side, I would like to emphasize that if you expect to have a successful ministry to alcoholics, you must take an objective look at your own drinking and drug use habits. If you are drinking as much as (if not more than) your client you will *not* diagnose alcoholism for him. This also applies to the counselor/chaplain who is using prescribed medication. Librium, Valium, tranquilizers of all types are likewise mood-

changing, mind-altering personality-forming drugs. Clergy, unfortunately, with other professionals have a high rate of alcoholism and drug addiction. We need to minister to one another.

Several years ago I was asked to visit a retired chaplain who was in a hospital for alcoholism. Before I got there he had checked himself out against medical advice. I visited him at his mobile home. He was living there with his 15-year-old son. His wife had long since divorced him. I couldn't believe what I saw. He was obviously suffering from malnutrition. There was a gun beside him, a half-gallon of bourbon at his feet, and a glass in his hand. His son was sitting on the sofa. I introduced myself and told him I was concerned that he had checked himself out of the hospital. He thanked me for my concern but said little more. He was completely oblivious to anything I said. One week later his son found him dead in bed. I went to the funeral and it was sad. There were no more than a handful of people. His son stood alone and bewildered.

That man of God deserved something better than this. I was angry at the Army and the chaplains who had served with him. His disease progressed over many years. Who was aware of his problem and did nothing? Who should have reached out his hand to his brother but didn't? Maybe the greatest sins are those of omission. There is no other field where ignorance, misinformation, half-truth, or apathy is more devastating.

What Causes Alcoholism?

We don't know for sure, but there are some common emerging concepts. Recent studies rule out psychological or psychosocial causations. Some lean towards the bio-chemical theory. Dr. James Milan, in his work *The Emergent Comprehensive Concept of Alcoholism*, says: "Alcoholism is a primary, progressively pathological, constitutional reaction to alcohol ingestion. Psychosocial symptoms are secondary, derivative, and progressive regardless of premorbid psychosocial antecedents."[1] I personally lean toward a theory of genetic involvement. Many alcoholics are children or grandchildren of alcoholics.

The important thing to remember is that alcoholism is not found in bottles, it is found in people. Alcoholics drink because *they are* alcoholic. If our background is clinical and psychological, we have a tendency to play psychiatrists. But knowing *why* a person drinks will not make that person well. Chaplains should keep in mind that it is a waste of time to counsel an active, practicing alcoholic. What determines the alcoholic's immediate behavior is the mood-changing, mind-altering, personality-forming drug called alcohol. The chaplain should talk about the client's drinking and get him into treatment even though the alcoholic

[1] James R. Milan, Ph.D., *The Emergent Comprehensive Concept of Alcoholism* ACA Press, P.O. Box 286, Kirkland, WA 98033, p. 1-3.

will want to talk about everything but that. If the chaplain falls for this, he will be taken on an unforgetable head trip.

Alcoholism is an Illness

Twenty-five years ago, the American Medical Association declared alcoholism a disease. In the years following, the American Psychiatric Association, The World Health Organization and the Supreme Court of the United States followed suit. Yet there is still confusion as to what alcoholism is. In earlier days ''demon possession'' or ''moral degeneracy'' were blamed. Mental health people gave it new labels: ''personality disorder,'' ''character deficiency'' or ''inadequate personality.'' Verbage has changed but our cultural belief has remained uncorrected. The jargon of mental health is merely the present day expression of the age-old indictment that fixes the blame and shame on the character of the individual.

Most alcoholics recover outside the mental health movement. There is no evidence that warrants the assumption that alcoholism has a psychological causation. I emphasize this because I believe most chaplains tend to look for psychological causations for behavior.

Alcoholism is the most predictable of all diseases. Diagnose it and we can write the story on any alcoholic. Each is but a variation of the same theme. As the disease is predictable so is the recovery. About the third week of sobriety you see magnificent changes taking place. The fogged mind is clearing, the augmentation level of his nervous system is returning to manageable positions. He begins to feel good and you can see it. He is a new person. He begins to smile. He likes himself, and he is responding to the warmth of others. He also becomes more receptive to a concept of a loving God.

Alcoholism is a Family Illness

I have heard more than one person say they would rather work with the alcoholic than with the alcoholic's spouse or children. The alcoholic knows he is sick but this is frequently not the case with the other family members. They can see what his drinking has done to *him* but they cannot see what his drinking has done to *them*. Professionals often label them co-alcoholics. They share the emotional and psychological dysfunctions but not the physical addiction. There are between 50 and 60 million of these victims in the country. Roughly 30 million are children. They desperately need treatment. Alanon and Alateen are two programs that have had phenominal success. Actually, they use the same recovery program used by Alcohlics Anonymous. The basis for recovery is spiritual. It should never be regarded as a ''take-it-or-leave-it'' deal. If they do not seek help and the alcoholic returns to the same family, one of two things will happen. He will either be reduced to their level of illness and return to alcohol or he will leave them in order to survive.

Ministry to the alcoholic family is a specialty. Those who have been trained in family therapy have a good foundation but if you don't know alcoholism and how it affects others you will not succeed here. Do not presume what you do not know. It is estimated that over 50% of all marital problems have alcoholism or drug abuse as the cause of their dysfunction. The alcoholic and his family are living in a squirrel cage. If there is evidence of abusive use of alcohol, or any other mind-altering drug, get them into treatment. Do not waste time counseling the family as a whole if the alcoholic continues to drink. Counsel the spouse and children to seek treatment and give them supportive therapy. *They do not have to allow his drinking to keep them sick.* In fact, when the family realizes this and is taught to "Let go and let God," to release him with love, the alcoholic usually enters treatment faster. One recovering alcoholic told me he was shocked when his wife entered Alanon and learned she could not control his life or drinking. When she no longer poured his booze down the drain or verbally blasted him for the amount he was drinking, he became frightened. He thought she was trying to kill him and entered into treatment with the family.

The great puzzle of alcoholism, which baffles professionals as well as other concerned persons, is how to motivate the alcoholic to seek treatment and begin recovery. Chaplains are constantly faced with this problem. Here are some suggestions:

1. The alcoholic must learn and believe he has an illness.

Symptoms of alcoholism are as clear as pregnancy, once pregnancy has begun. A woman one-week pregnant is no less pregnant because she doesn't know it, denies it, or is unable to get a medical diagnosis. Alcoholism is similar except for the span of time. Once an alcoholic can believe he is sick rather than sinful, weak-willed, or a moral degenerate, he will begin moving in the direction of appropriate treatment. The chaplain can do magnificent work here in reassuring the person that he is suffering from illness, not moral weakness.

2. The alcoholic must be given hope.

One of the great beacon lights in the field of alcoholism is Alcoholics Anonymous. Here is proof that all types of alcoholics can and do recover. This light shines all over the world and the chaplain should get to know recovering alcoholics at open A.A. meetings. Many members would be delighted to work with a chaplain as he, in turn, attempts to assist those suffering in the community. I would also recommend the chaplain attend some Alanon meetings and have contacts that will be available to help him with family recovery.

3. The alcoholic must feel the full weight of the consequences of his drinking.

In the final stages of his disease the alcoholic is totally bankrupt—physically, mentally, emotionally, socially, spiritually and religiously. He drinks to live and lives to drink. Alcohol has altered his mind to the point where he is totally out of contact with reality.

Pain is the greatest ally of the alcoholic. He won't get well without it. *He won't seek sobriety without pain.* He's like a man with a tooth ache. As long as aspirin will take away the pain he will not go to a dentist. When the pain gets so bad he is unable to stand it, he will get help. If the alcoholic is not made to bear the consequences of his actions he will not stop drinking, nor will he respond to treatment. The wife who makes good on the alcoholic's bad check has just given him permission to write another. We must allow the alcoholic to suffer the consequences of his drinking. When the pain of his drinking is more painful than getting sober, then he will seek and respond to treatment.

Treatment and Recovery

We have concentrated a lot on identifying the alcoholic and on motivating him to seek treatment. Once the problem is identified what do we do? Here the chaplain must make some tough decisions.

The safest course of action for the chaplain to take is to refer the client to the ADAPCP. One of the drawbacks to decentralized programs is that in some areas the programs are outstanding, in others they're totally inadequate. Unfortunately, recovery of some alcoholics in the military may depend solely on geography. If there is no competent recovery program available, recommendation for elimination from service may be the most humane action.

Obviously, what I'm emphasizing is our need to be willing to invest money, resources and *trained* personnel in a total, comprehensive approach to the problem. Alcoholism is a disease highly susceptible to relapse. Relapse is inevitable unless the alcoholic is placed in an environment where the body, mind and soul can heal. Treatment facilities are a *must* if alcoholics are to recover. Early identification and treatment are the goals of a good prevention program, but a good recovery program is a must.

Chaplains especially must see the necessity of a good recovery plan. The recovering alcoholic must constantly march to the beat of a different drummer. He must live in a world where alcohol is widely used and abused, but can never be a part of that world. If he is to recover, he must avoid people, places and things that threaten his sobriety. He must go to any length to avoid that first drink. Constantly he is bombarded with comments and questions that, unknown to the other person, threaten his healing process. ''Do you have to attend those meetings for the rest of your life?'' ''Why can't you be social and come to the party? You don't have to drink!'' ''All you talk about is alcoholism!'' With such thinking it is a wonder that alcoholics recover at all. It is because the non-alcoholic has such little understanding of the disease that the recovering alcoholic tends to avoid social occasions with them and feels more comfortable with other recovering alcoholics.

The recovery from alcoholism heavily depends on how well the recovering alcoholic builds a spiritual life. The chaplain's job does not end with identifying and referring the alcoholic into treatment. That's just the beginning. The real work of bringing God to the Alcoholic and the Alcoholic to God begins in the recovery phrase.

Training, Leadership and Teamwork

If any one person thinks that he alone can sober up an alcoholic he is a fool. It takes teamwork. We can force an alcoholic into treatment but we cannot make him respond to treatment.

Last year in Korea I had the privilege of being a team member in a program of ministry to alcoholics. It was successful because every eschelon of leadership was aware of the problem and was determined to alleviate it. The commanding officer of a medical evacuation hospital established an Alcohol Treatment Facility. The Eighth Army Staff Chaplain and his chaplains trained and urged the ''Recovering Alcoholics in Korea'' to hold their first annual gathering at the Retreat Center. The Second Infantry Division Chaplain assembled his chaplains when the Commanding General declared an all-out war on drugs and alcohol (triggered by an alcohol-related death of a soldier). That same general took his time to give the welcoming address to the Alcoholics Anonymous Convention in Seoul. His remarks spoke volumes. He gave them the confidence they needed to carry their sobriety to to other hurting soldiers.

Chaplains in the Second Division were second to none in carrying out the mission to educate the troops. They referred alcoholics to the ADAPCP for treatment. Some were sent to the treatment facility in Seoul. They even initiated recovery programs in their brigades. Recovering alcoholics began to return to their churches. It was a beginning. It may not have been a polished ministry, but it worked!

Conclusion

Perhaps the importance of what I have written will best be emphasized by sharing with you one final fact. As I am writing this article I am beginning my sixth year of sobriety. You see, I am personally a grateful, recovering alcoholic. I am alive and ministering today because a fellow priest and many others reached out to minister to me. It is my sincere prayer that you will see the need for this ministry too and reach out to a chemically battered flock.

A Study of Spirituality Experiences

CDR William H. Githens, USCG-R, and
LCDR Vincent Carroll, CHC, USN

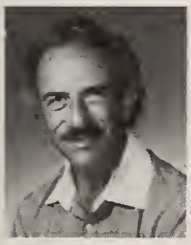
A major problem throughout history has been man's attempt to discover "the meaning of life." The methods of discovery have often led us to confuse the process with the goal, thereby repeating the frustrating search.

Spirituality has been a long-time associate of that search for meaning. It has been regarded as one of the most valued characteristics in mankind, one that differentiates humans from the animal kingdom. Such a highly valued condition or state is no doubt aspired to by most people. If we look in the dictionary to find the meaning of "spirituality," we will be confronted with something like—"of, pertaining to, having the nature of, or consisting of spiritualness, as distinguished from matter, incorporeal." That provides little help in comprehending "spirituality."

Obtaining the snytax of course, does help in understanding, but something more is needed to link the concept with reality. It may be that "spirituality" is too abstract a concept to have any behavioral referents, but if it is used to describe individual differences, then there must be something observable.

In everyday life, "spirituality" is used to describe individuals, and this usage is consistent with the use of any personality "trait"—a person is said to have a "greater" or "lesser" amount of the trait. Often we hear individuals described by the following phrases:

"He was a very spiritual man."



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''She led a most spiritual life.''

''He lacked the spiritual qualities necessary to. . . .''

There appears to be some kind of consensus in judging the spirituality of individuals. For instance, Mahatma Ghandi would be judged highly spiritual by most people. The existence of such a consensus indicates there is a set of observable behaviors commonly regarded as indicators of the trait (spirituality).

What is observed? What do individuals consider to be advances in their own spirituality?

In an effort to answer these questions, we asked people to share with us experiences which they felt resulted in their spiritual growth. A questionnaire was prepared based on the Herzberg ''sequence-of-events'' technique (a variation of the Flannigan ''critical incidents'' technique) and consisted of the following questions:

1. Have there been any times in your past when you feel you have made a significant advance in your spirituality? Yes___ No___

2. If yes, how many times has it occurred?___

Concerning the ''most significant time,'' answer the following three questions.

3. What was the reality situation (the events taking place around you)?

4. What were your thoughts (insights)? What changed in your view of things?

5. Do you think others could see the change? If so, what would they see?

The last three questions were repeated for the ''second most significant time'' and again for the ''third most significant time.''

Notice that the questionnaire did not define ''spirituality''; respondents were free to use their own concept of the term. Notice also the absence of any time restraint on the situation reported. It could be something that happened in a single minute or something involving several years duration. This enabled the respondent to report what he individually felt was most significant according to his own idea of spirituality.

The questionnaire was administered to 61 people who had submitted written requests to attend a ''3-day spirituality workshop.'' In one sense, it would have been better to have available a random sample of the general population. However, for our initial exploratory research we decided to ''mine where the ore is richest.'' These people, who wanted to devote three days to the topic of ''spirituality,'' probably had done more thinking on the topic than most individuals. They were advised in a preparatory letter that the spirituality workshop in no way implied mind transference, or other concepts of Spiritualism. Rather it would be an opportunity to explore and grow through a conventional approach to understanding spirituality in a Christian-oriented historical/contemporary context.

Some demographic information on the workshop participants is indicated below:

Age: Median 28 (Range 16 to 50)

Education: Median highest education 14 years (Range 7 years to 20 years)

Sex: Males 39, Females 22

Marital status: Married 17, Single 23, Divorced 16, Not Reported 5

The questionnaires were completed during the two weeks prior to the workshop. A total of 49 submitted usable questionnaires on which they were able to identify some period of ''increased spirituality'' in 109 incidents which they reported. Many of the incidents involved receiving a ''call'' or being ''saved,'' but the incidents were not limited to evangelical type conversions. The following examples will give you a glimpse of the variety in the responses obtained:

Incident #43

1. What was the reality situation (the events taking place around you)?

Answer: ''I was in the hospital from an overdose of 'barbs.' I had passed through a state of being physically dead, and knew I had to do something to avoid being in that situation again.''

2. What were your thoughts (insights)? What changed in your view of things?

Answer: ''Realization that my life had nearly ended, and that I hadn't really lived. Wanting to change, but frustrated because I felt unable to. Discovered that the hope for me was not a natural, logical, psychological answer, it was to be a spiritual response. Also realizing, through seeing others advance spiritually, that I had the same potential.''

3. Do you think others could see the change? If so, what would they see?

Answer: ''Yes—a desire to learn, a desire to try a different lifestyle.''

Incident #7

1. What was the reality situation (the events taking place around you)?

Answer: ''It was at a women's assembly—2500 miles from husband, home, and family. The first time away from husband and children for more than a maternity hospital stay. I was made aware of my situation and was angry—that seemed to be the first step.''

2. What were your thoughts (insights)? What changed in your view of things?

Answer: ''I realized that I could not competently control my life. I turned myself over to God. I felt relief—secure for the first time in

years. I felt I could stop running in the squirrel wheel and yet still move forward. I made strides in expressing my thoughts.''

3. Do you think others could see the change? If so, what would they see?

Answer: ''Yes. People told me how enthusiastic I appeared. I seemed happier. At home more self confidence was noticed. I had a better (more positive) picture of myself.''

Obviously, we were faced with a difficult job in trying to describe such responses to the open-ended questions. Rather than impose some preconceived category scheme on the responses, we decided to use an inductive approach. To build the categories for the first open-ended question, two of the responses were examined. If they seemed to say the same thing, the were set together as a category. If each had a different meaning, each started a new category. Another response was then examined, if it was the same as a category already stated, it was included in that category. Eventually, as an overlap in concepts between categories became evident, categories were combined or eliminated.

What were the situations in which spirituality growth occurred?

The results of our analysis of the responses to the ''reality situation'' are presented in **Table 1.**

As expected, the ''open'' nature of the question resulted in widely different answers. Many responses contained information of physcial location such as ''while at college,'' ''on a workshop,'' or ''while attending a meeting of my prayer group.'' Many also described a psychological state. Since these two types of information are not mutually exclusive, we allowed multiple coding in the eight instances when the individual mentioned both a physical location and a psychological state. We did, however, restrict ourselves to single coding of any single ''information unit'' of a total response. (After some training, an independent coder was able to code ''information units'' exactly as coded by us 90% of the time. This is rather high intercoder reliability for open-ended data.)

Although the incidents reported varied considerably, by the time we had completed our categorization some generalizations became evident. Many of the spiritual growth incidents occurred when the individuals were at some very low point in their sense of well being. Almost all the codes, not related to physical location, deal with ''downers'' of one type or another—failures at school or work, family or personal difficulties, being rejected by a loved one, or being geographically separated from friends and loved ones. Their incidents of spirituality sprang not from periods of joy but during agonizing periods of depression. We read through the incidents again and did not locate a single one in which an ''upper'' or positive psychological state was expressed. **Table 1** does not reflect the psychological state of the considerable number of people who responded with a physical location. Any additional comments made by

Table 1
The Reality Situation for Incidents of Spiritual Growth

Categories	Involvement in An Incidence		Persons Reporting At Least Once	
	Number	Percentage (#/109)	Number	Percentage (#/49)
1. Church/Prayer Meetings (formal and informal)	29	27	22	46
2. Workshops/Retreats	21	19	17	35
3. University/College Setting	9	8	8	17
4. Miscellaneous	20	18	16	33
5. Personal failure (school, work, relationships, social)	7	6	7	15
6. Personal Difficulty (hospitalization, therapy, etc.)	7	6	6	12
7. Rejection by Loved One	5	5	4	8
8. Alcoholics Anonymous	5	5	5	10
9. Family Difficulty	5	5	5	10
10. Relationship with Significant Other: A New Relationship	5	5	5	10
11. Geographic Alienation	4	4	3	6

those that responded with a physical location reflected either a neutral or a slightly negative psychological state.

For those who reported a physical location, the incidents of "spiritual growth" frequently occurred during a formal or informal group activity that had a specific purpose of enhancing spiritual growth (such as a workshop, retreat, church meeting or prayer meeting).

In summary then, a "spiritual growth" experience occurred most frequently in a psychologically depressed state and the most common location involved a church or workshop organized to show concern over spiritual growth.

What was the impact of the incidents on the thinking of those involved?

Let's examine the responses to the second set of questions.

"What were your thoughts (insights)? What changed in your view of things?" Although, as described earlier, an inductive approach to categorize responses was used, three categories were developed: (1) Inward, (2) Outward, and (3) Upward. Even though our procedure allowed the categories to be "generated from the data," it was obvious that our own conceptualization of the world was driving the concepts that were generated. These three categories reflect fairly closely a traditional approach to theology. The also seem to reflect a self-actualizing model of life—development of self concepts, development of interpersonal relationships, and development of a self-actualized state. At a later stage it

was decided to split the "Upward" category into "Upward-experiential" (to accommodate essentially emotional responses) and "Upward-cognitive" (to accommodate essentially rational responses). Nearly all the responses were easily categorized into this scheme except for those saying, "I left everything in the hands of God." To accommodate responses of this type we added the category "Providential." **Table 2** presents the results.

The spirituality growth incidents impacted on the thinking rather evenly across the categories used. Three of the categories involve relationships with a "God" concept and, if these were combined, one-half of the incidents would be involved.

Do individuals obtain the same meaning from all their incidents of spirituality growth? Do different incidents generate different meanings for an individual?

Information on these questions is difficult to obtain from **Table 2** and required another data analysis. The data from all people who submitted three separate spiritual growth incidents were examined to determine the number of times the individual reported different meanings (as categorized in **Table 2**) to the incidents. Results are shown in **Table 3.**

As **Table 3** shows, it is unlikely that an individual who reports a number of incidents of spirituality growth will find the same type of internal meaning each time. This happened for only one of the 22 people. The type of meaning (as defined by Inward, Outward, Upward-cognitive, and Upward-experiential) is likely to change from one incident to another for an individual.

Table 2
Redirection of Thinking Associated with Incidents of Spirituality Growth

Categories	Time Mentioned In all Incidents		Individuals Reporting At Least Once	
	Number	Percentage (#/109)	Number	Percentage (#/49)
1. Inward-accepting Self	29	27	23	47
2. Outward-accepting Others (*e.g.*, kinship of spirit, lifestyle change, nurture)	26	24	23	47
3. Upward-accepting God (experiential)	25	23	18	37
4. Upward-accepting God (cognitive)	29	27	24	49
5. Providential-accepting (God taking over my life totally)	15	14	11	22
6. Blank	4	4	4	8

Table 3
Number of Categories Endorsed by
Those who Submitted 3 Incidents
Of Spirituality Growth

Number of Categories Endorsed	Number of People	Percentage
1	1	5
2	8	36
3	11	50
4	2	9
TOTAL	22	100

Do the reported incidents of spiritual growth result in changes that others might see?

Those experiencing the ''spiritual growth'' definitely think so. It was reported in 87 of the 109 incidents that others could see changes. In only 15 of the incidents it was felt that the change was too small for others to see, and in 7 of the incidents the person indicated he didn't know. Forty-four individuals reported at least one incident in which they described observable ways they had changed.

In what ways can others observe a change?

Again, the *inductive* categorization process was applied to responses to the second question of the following pair: ''Do you think others could see the change? If so, what would they see? These responses were very difficult to code because various levels of verbal abstraction were presented (*e.g.*, one individual reported himself as being more self-confident whereas another reported some specific act that we felt demonstrated self-confidence). Other difficulties arose when we tried to distinguish between concepts such as ''more self-confident'' and ''more decisive.'' In this latter case so often we were unable to distinguish them that we combined them into one category. Although we struggled for condeptual clarity, we could not obtain better than a 75% interrater agreement. **Table 4** presents the results of our categorization effort.

In many ways, the information summarized in **Table 4** generates more questions than it answers. In the perception of the respondents, others could see the changes they reported. But just as a ''growth in spirituality'' is difficult to observe, so is a ''greater insight into a personal faith system.'' To use the latter as an observable aspect of the former provides little help in obtaining a more operational definition of spirituality.

Table 4
Changes that Others Could See

Categories	Reported in Incidents		Persons Reporting at least once	
	No.	%*	No.	%
1. Happier and more hospitable (others could see I felt good about things)	15	16	14	32
2. Risk taking, expressing emotions (honesty, truthfulness, sharing, listening)	16	17	13	30
3. Greater insight into faith (aware of own sacredness, struggled for deeper knowledge and obedience)	17	18	12	27
4. Trusting everyday conflicts to God (a reason to live, a hope, a purpose)	15	16	12	27
5. More accepting of others (more compassionate, patient, unselfish, understanding)	16	17	11	25
6. Displayed sense of inner peace (quietude, desire to be alone)	11	12	10	23
7. Ministered to others (chose as vocation, counseled others)	10	11	8	18
8. Verbalized Christian principles	9	9	8	18
9. More self-accepting (self-confident, more decisive, able to apologize to others)	9	9	6	14
10. Miscellaneous	6	6	5	11
11. Got closer with friend by sharing (shared personal life, joined others in support and prayer)	6	6	4	9
12. Rejected secular attitudes (substance abuse, language, etc.)	5	5	4	9
13. Liturgical expression of faith (communion, prayer, church service, church meeting)	4	4	3	7

*In 15 of the reported incidents, the respondent reported that others would not have been able to see a change. Percentage is based on the 95 incidents which may or may not have resulted in an observable change.

Some of the categories generated seem to be more observable than others. The following seem to be difficult things for others to see:

Greater insight into personal faith system.
Trusting everyday conflicts to God.
Displaying a sense of inner peace.

The following seem to be more easily observed:

Being happier and more hospitable.
Taking more risks, expressing emotions.
More accepting of others.

Evidently the impact of a spiritual incident on individuals can be quite diverse. Just as the internal meaning to the individual (**Table 2**) can be "Inward" or "Outward," so the expression of this internal meaning is thought to be (1) inward in the sense of observing yourself as having greater insight into your own faith, or (2) outward in the sense of being more hospitable to others.

As one can see, therefore, the obtained data does not help much in determining whether some other individual has had a spiritual growth experience. He could be more active with others or more withdrawn, or he could show no change in this dimension at all. Obviously, there is such a thing as "growth in spirituality." But our experiment indicated that, at least with this group, it is impossible to conceptualize that phenomenon in such a way that it can be reliably identified and observed.

Perhaps the most significant finding from **Table 4** is that many things were *not* mentioned, at least not frequently. One could have hypothesized that "spirituality growth" incidents would result in a greater acceptance of responsibility in the world. This was *not* mentioned even once. One might also have thought there would be a great deal of increased involvement in the administrative aspects of religious organizations concerned with spiritual growth. Although alluded to slightly, this was not mentioned frequently.

In reviewing our analysis, we feel it has reflected only a little of the quality of the written incidents. In addition, we admit that there may be some inherent weaknesses in our system of obtaining these self-reports of spiritual growth periods. In any case, the very essence of the spirituality growth experience has escaped us or is, in fact, immeasurable for the most part. We do, however, take some pleasure in knowing we have obtained some valuable information. Like some early astronomers, we have tried to look a little further into a mysterious universe. Tiny as it was, we at least caught a glimpse of the strange world of spiritual growth incidents—the situations under which they occur, the meaning of the incidents to the individuals, and the changes in behavior which follow.

Functional Film Fare; From Tool Chest to Creative Ministry

Chaplain (LTC) Robert L. Gushwa

A saw is not very good for driving nails. A hammer will not cut wood. This is not to speak disparagingly of hammers and saws, but to point out the fault is in improper utilization of the tools. I believe a number of fine tools are available to chaplains in the form of recent films produced or procured by the US Army Chaplain Board. Twenty-one new films have been produced in the last 18 months, seven have been purchased from commercial sources.

Obviously, it's difficult to use the audio visual tools correctly if you don't know they exist. (An updated film catalog is in process.) At the same time, if a film simply is used to "fill time," distract children, or for the wrong purpose with the wrong audience, then we are trying to drive nails with a saw. A film will not do everything. Not every film is about equal rights, racism, sexism, agism, stewardship, or a combination of how to retain first-term enlistees while at the same time move masses to deepen their religious commitments.

If you are interested in "sawing wood with a saw" this article is designed to help you find and use the proper tools. It reviews the purpose, intended audience, and synopsis of the plots of sample films, and suggests approaches for using those films in a way that can aid you in your ministry. Admittedly, what follows is of a "nuts and bolts" variety. I hope, however, that a glimpse at some of the "tools" in the chest will spark your interest and encourage your creativity.

I. Soldier Ministry

Many of the new films were obviously made specifically for soldier audiences. Remember, many chaplains are word-oriented. They're tradi-

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tionally trained to be readers. Our soldier population, however, represents the television generation. They tend to be picture-oriented. Films, therefore, may reach soldiers far better than printed materials. It may be that some of the following tools are just what you need to build what you're planning in your ministry.

1. *A Search for Meaning* (TF–16–6152) is a two-part film (47 minutes). Note that it's too long and too involved to be used in a short, one-hour class setting. For a retreat week-end, a continuing class, as an aid to a Bible study, or a continuing program for a chapel youth group, however, it can be most useful. The story revolves around a young man, sparked by a letter from his brother in jail which sets him off on a pilgrimmage to find out why people with similar backgrounds can have such different values and goals. He interviews pastors, professors, writers, ethicists, and sociologists. Influences of media, peers, parents, and religion are examined. This is an excellent film for the raising of consciousness about values in one's life.

2. *The Lie* (MF 16–13073) was a "first choice" of both the Army and Air Force Chaplain Boards when it was produced. It's a film with great dramatic impact. A white policemen accidentally shoots a black child during a liquor store hold up. The lie is that one of the robbers, subsequently killed, was responsible for the child's death. All sorts of rationalizations are given to support this lie—it will ease racial tensions, it's good for career, community, etc. The film speaks powerfully about black and white tension, and about issues of truth and morality. Even more strongly, however, there is a message of evangelism—that only empowered by God are we able to forgive. If you want a film with emotional impact, this is it! Because it says so much, it can be used in many ways. Running time is 28 minutes.

3. *For the Love of Annie* (MF 16–13075) is an Insight series film about a man who thinks all his problems would be solved if he just had a wife to love him. While praying in church, he is confronted by an angel who grants his wish in the form of a lovely Irish lass, "Annie." But then the man wants a new house, clothes, a better job, more money, etc. Only when Annie becomes ill does he realize the source of happiness is not in owning things, or even in being loved, but in giving love and happiness to another. He prayed for things. What he got was a lesson in love, caring, and concern. Since many soldiers, single or married, share the hero's myth about happiness, this is an excellent film for premarital training, and marriage enrichment programs. Running time, 25 minutes.

4. *A Woman's Place* (TF 16–6186) is a film about sexism, a very pertinent, live issue today. A female doctor is promoted to chief of surgery in a hospital, but a black, male doctor who expected to get the position accuses the administrator of "tokenism." Another female doctor resents "working for a woman" and a young male attempts seduction for

promotion. It's a basic and realistic story that can raise the level of consciousness on this issue among many in our Army. Running time, 19 minutes.

5. *The Choice* (Moral Leadership) (TF 16–6171) is about making moral decisions and asks whether religious people make decisions on a different basis than others. A young couple falls in love but aren't honest with each other about their vocations. He is a sergeant and she is a captain. Neither knows the other is in service until they meet on post, on duty. In the framework of the fraternization issue, we see how this couple deals with problems and decisions. It's an open-ended, discussion film that lets the audience work out the answers. If you have a group exploring Christian growth, this film is a natural. Running time, 30 minutes.

6. *Taking Care of Our Own* (TF 16–6211) is a film about loneliness and one of the finest films the Board has produced. It tells the story of two soldiers and a dependent wife who are unable to cope with loneliness; a drug bust, a suicide, and a divorce are all part of the final result. But the film goes beyond the tragedy to retell the story of how it could have been if there had been timely intervention. It is a film that may be used with troops in a "preventive maintenance" fashion. It could be used with officers and NCO's in a unit to plan what they can do in terms of welcoming the newcomer, job satisfaction, cohesion, caring, intervening with those who are giving veiled messages of distress, etc. It could be used in a chapel setting to plan overall ministry to soldiers. Running time, 30 minutes.

7. *The Soldier's Religious Heritage—Jewish* (TF 16–6195). This film is part of a trilogy (Catholic and Protestant soon to be released) that aims at two approaches. *First*, it tells soldiers something of the history of their faith and how it has been a part of the Army's history. The theme of each of these three pictures is to call soldiers back to their heritage and help them see that they can meet the requirements of their faith within the military. This particular film traces the arrival of Jews in America, and their participation in the Revolutionary War, the endorsing of rabbis as chaplains in the Civil War, and the support of the Jewish Welfare Board to the present day. Interviews, services, art, and dramatic vignettes remind the Jewish soldier of his origins.

Second, each picture may be used to introduce a particular faith to soldiers of other faith groups or to those who hold no religious conviction. Prejudice is often based on ignorance and these films may be used to further tolerance, brotherhood and an appreciation of our diversity as Americans. The visual media often penetrate closed minds and can appeal where direct reasoning often fails.

Whether to deepen our understanding of our own faith, or to better know our neighbor's, these films could be used with soldiers, youth

groups, Bible study groups, and students. Chaplains and CAS's may understand the total chapel program better and be able to recognize the needs of religious communities through this tool. Running time is 25 minutes.

II. Team Ministry

Several films have been produced or procured which are aimed not at the soldier but are primarily for chaplains, CAS's, religious educators, and those involved in a ministry of music. These "in house" films are no less worthy of our attention. A saw that's never sharpened loses its effectiveness. These are samples of tools designed to enhance the skills of ministry.

1. *Joyful Noise* (TF 16-6113) is a film that will make you feel good and says that faith is alive, and well, and singing! It is not a talking film—narration is kept to a minimum. It is religious music of great variety, including a Haitian Creole Mass, a Requiem at St. Patrick's Cathedral, brass and hymn singing by a packed congregation in the South, a Kiddush service, hand-clapping gospel singing from a storefront Pentecostal Church, Christmas music by Moravians, the St. Thomas Boy's Choir, and more. Gregorian chanting, organs, harps, trumpets, and voices—all make a joyful noise unto the Lord.

This would be a great picture to show to your choir, to let them know how important and valuable their ministry of music is. As a devotional, it is a very warm picture that can lift us out of whatever myopia may have afflicted us at the moment. For congregations to plan creative worship and a wider ministry of music (or "What to do after the guitars wear thin!") this film has practical input. To open or close a retreat, to enhance worship, or just to feel good and appreciate an experience that has been gathered like a bouquet and offered as a gift to the "family"—this is a film to see often. Running time, 29 minutes.

2. *Speak Up to the Mike* (TF 16-6165) is a film for chapel activities specialists. It deals with some of the problems between chaplains and CAS's in terms of telephone courtesy, typing, interference in counseling, avoidance of controversy through passive agression, chaplain expectations and collisions with reality. The approach is positive, with a dash of humor. It does not try to assign blame, or deepen stereotypes, but faces some of the problems on the chapel team and suggests some positive answers.

The ideal would be for chaplains and CAS's to see this picture *together,* and then talk about it. (We can talk about characters on a screen and have it be less threatening than talking about ourselves.) This picture can be a real can opener. You may or may not be ready to deal with all the worms, but it's guaranteed to cause discussion. Running time, 22 minutes.

3. *Future Ministries* (TF 16-6162). Imagine you had a magic carpet and could travel across the country interviewing pastors, writers, futurists, bishops, lay persons, teachers, and noted thinkers on the question, "What will the ministry be like in 20 or 50 years, what changes are coming, and how do we get ready for them?" You'd accomplish the same thing this film does for you without leaving the room. This film is excellent for chaplain training, or retreats, to discuss the nature and meaning of ministry. It presents some provocative comments about the future of the church, the role of women, and the empowerment of laity for ministry. It offers some loving criticism from within and some not-so-loving criticism from without.

If you're looking for a program that deals with "future shock" within the household of faith and some variations on ministering, this film should fill the bill.

This is a two-part film. Since it contains so much material, it should be previewed carefully prior to planning your schedule of showings. You may want to break it up, rather than show it all in one sitting, depending on what your program is designed to do. Running time, Part 1—27 minutes, Part 2—27 minutes.

4. *Helping: The Chaplain as Counselor* (TF 16-6172). This program portrays the chaplain's role as counselor and demonstrates the skills and knowledge he needs to enhance his competency as a counselor. It was made to teach counseling skills, especially regarding the initial interview, and it deals with confidentiality, the contract, expectations, etc. It could also be shown, however, to commanders and staff to enhance their appreciation of what the chaplain does. For the same reason, a CAS would also find this film helpful. Or, on those occasions when chaplains are asked to present a program to churches or civilian groups on their ministry to the military, this would be an excellent public relations tool. The teaching points are clear, but it is also an engrossing story. Running time, 25 minutes.

5. *When It's Your Move* (Family Life Enrichment) (TF 16-6187). This is a film in the area of Family Life ministry that deals with one of the real problems/opportunities of service life—orders to move. When a sergeant forgets his wife and children are people, and not just furniture to be moved to a new post, problems begin to develop. The wife turns to a Family Life Chaplain for help. Anyone in the military will identify with this film. It can be used for counseling, for strengthening well families, for marriage enrichment, and as a public relations tool to explain family life ministry. Running time, 22 minutes.

6. *Through a Glass Darkly—Stewardship Strategies* (TF 16-6170). Here's a good stewardship film specifically for a military congregation. It also deals with transition—a family just moved on post and doesn't feel part of the "chapel" yet while missing the "good old

church'' back on the block. The objective is to examine stewardship as the giving of self: time, talent, and money in building responsible involvement in the chapel community and a deeper sense of mission. Essentially this is a film for a chapel congregation, but it could be used by a parish council or other group interested in expanding their program. Running time, 32 minutes.

7. *He Shall Touch Thy Mouth* (TF 16-6161). This film is a treasure trove of intended and unintended good things. It is primarily intended to be a film about preaching for chaplain use in homiletics workshops. Done in documentary style, it presents interviews and sermon clips of such individuals as Billy Graham, Norman Vincent Peale, Fulton Sheen, Gardner Taylor, Oswald Hoffman, and many others.

While it is an outstanding film on homiletics, however, the unintended benefit is that these articulate spokesmen present moving testimonies of their Christian faith. In any group where that is an appropriate theological stance, this film would make a strong spiritual impact. It would be helpful at retreats, special programs, discussion groups, or even in a private viewing for one's own spiritual renewal. Running time, 37 minutes—Part I, 40 minutes—Part II.

8. *The New Media Bible—Second Edition* (MF 16-13000). Many religious educators are aware of the ''Genesis Project''—an attempt to film the entire Bible. The books of Genesis and Luke have been completed in a third edition which we hope to have in the system soon. In the meantime, the Second Edition covers: Genesis, Chapters 23-36 in five parts, roughly 18 minutes each, and Luke, Chapter 3-11 also in five segments of the same length. For those unfamiliar with this series, there are 16mm films, film strips, cassettes, teacher's guide, magazines, and projectionist script to support this audio-visual package. If it is not at your local TASC, try the Post Chapel where they may be carefully stored with original celephane intact.

9. *Soldiers of God* (TF 16-6148). This film gives the history of the Army Chaplaincy through Vietnam, tracing at the same time our own nation's growth. It highlights the chaplain's role as friend, spiritual confidant, and soldier, promoting social justice while bringing the ancient Gospel to a modern world.

This program is available in multi-media (three screen slides, tapes, and film) in traditional 16mm, in 3/4'' video tape, and in 35 mm film which may be shown in the post theatre.

Suggested uses: Armed Forces Day, Chaplains Branch Anniversary, special showings for civilian church groups, public relations with civic and fraternal groups, ministerial associations, and all those groups that call for a program on the chaplaincy. Running time, 34 minutes.

10. *Be Willing Pay the Price* (TF 16-6215) [The Chaplain and Privileged Communication]. This film was designed for chaplains and

CAS's. It discusses confidentiality pertinent to a chaplain's job and examines the complicated subject in light of the legal ramifications.

The story is about a soldier who threatens to misrig a parachute to get even with his sergeant major. He tells the chaplain but swears him to secrecy. While the story is dramatic, it is also a metaphor and as the title points out, this is a subject where the chaplain has to be willing to pay the price—for the one person not protected by "privilege" is the chaplain.

Careful previewing is recommended. It should provoke good discussion when used with chaplains and CAS's, but it's also valuable for retreats, ethics conferences, and whenever "keeping your word" is an issue to be dealt with. Running time, 22 minutes.

11. *The Chaplain and Preventive Pastoral Counseling* (TF 16–6214). Three chaplains, two men and a woman, discuss preventive pastoral counseling: the need for it, how to apply it, and how it involves a proactive stance in ministry. As each tells his or her story, the camera cuts away to depict the illustration. The film stresses relationships to commanders, troops, colleagues, and community resources.

It could be used with chaplains for training and discussion, with chapel families, and lay leaders, and as a public relations tool. Running time, 20 minutes.

12. *The Night Caller* (TF 16–6183). How will the chaplain deal with mass combat casualties in the battlefield of the future? That's how this film begins. But it goes beyond our expectations and deals with the very nature of the chaplain's ministry.

The story is about a young chaplain who knows a war could begin the very next day. As he prepares for bed he is visited by a dark figure, "The Night Caller," who serves as a sounding board for the chaplain's doubts, fears, and hopes. While this is primarily an "in house" film, more than chaplains will be interested in the questions raised. It's a heavy film. Don't use it over lunch with the kids. However, in a school situation, with ROTC, Reserves, National Guard, basic training, this can be a fine discussion starter. Under the right circumstances and with the right audience this is a saw that will cut wood! Running time, 25 minutes.

13. *In Beginning* (Parish Start-Up Ministry) (TF 16–6194). Because chaplains are transferred rather frequently, they need the ability to terminate successfully in one parish and start-up successfully in another. This film explores some of the pressures normally anticipated and suggests ways to deal with the particular parish functions of the military community.

This is a very practical tool for chaplains and congregations in transition. Supervising chaplains might consider scheduling a showing whenever the pastor of a congregation is moved. Running time, 24 minutes.

III. Miscellaneous Films for Special Use

1. *Children of the Fields* (MF 16–13090) is a story about Nena Galinda, age ten, and her closely-knit Chicano family of migrant farm workers who harvest crops in the fields of Arizona, New Mexico and California. Despite the hard work of harvesting onion crops and the constant travel from place to place, without ever having a real home, Nena is happy at work and play and enjoys a warm and loving family relationship.

This is a beautiful and moving film that could be used in a number of ways in regard to family life. It helps to stress what really matters in a family. Discussion could also center on ethnic concerns, migrant workers, poverty, or simply the ways in which we are alike despite our differences. It is adaptable to both children and adult audiences. Running time, 20 minutes.

2. *Mark of the Clown* (MF 16–13060). This pantomine creates the fantasy of a minister and his congregation becoming clowns and expressing love and concern for one another. Portions of the church service, including the sermon, confession and absolution, communion, offertory, are adapted to the colorful, bittersweet/joyous clown world where words are never spoken but the meaning is always clear.

Floyd Shaffer, one of the pioneers of clowning as an aid to worship, ritual, and service, is the star and maker of this film. (He will appear in a new chaplain film, *Creative Worship,* to be released soon.) Running time, 15 minutes.

3. *The Transformation of Mabel Wells* (MF 16–13090). An old woman, caught up in anger and self-pity, is suddenly injured in an accident. She receives many cards, and letters from friends she didn't know she had. Friendship transforms her into a new person and she sees that aging is not so much in years as in attitude. This is a very stirring and positive film about a very special area of concern. Running time, 12 minutes.

There are many other fine films, new and old, that have not been reviewed here, and new ones keep coming. The new film guide will give you current information on these releases and regular publicity about them is included in the Chief of Chaplains newsletter. (The new guide will be in loose leaf form so that it can be kept current easily.)

Someone once wrote, "You need three things in the theater—the play, the actors, and the audience, and each must give something." So it is with films. When properly selected and used for the specific occasion, they do far more than entertain—they *involve* the viewers and affect their lives. They can, in short, extend your ministry.

See you at the movies!

Advanced Individual Trainee Counseling: Turning Theory Into Practice

Chaplain (CPT) William J. De Leo

Like other chaplains, I have had my share of training in counseling. Since so much of the chaplain's work involves counseling, I'm grateful that the Army has provided us with so many training opportunities to enhance our counseling skills. Most of that training, however, centers on philosophy or general principles. Quality in the counseling setting seems to come only after sheer practice. Early in my service as a chaplain, I found myself full of ideas and knew what needed to happen within the counselee in order to achieve growth.

I soon learned, however, that initial entry counseling is much different than what normally happens in the quiet setting of a psychologist's office or in the comfort of the suburban pastor's study. By and large, these soldiers who turn to (or are turned to) the chaplain have few skills in handling personal problems. One of the biggest "personal problems" for many of them is simply their attempt to get out of their Army obligation. The Trainee Discharge Program is used conservatively so that simply *wanting* to be out of the Army is not sufficient justification.

Some AIT students do not have the patience or interest to discover who they are and where they are going with their lives. Additionally, they have come face to face with their first immovable force—the United States Army! Those who ask to see the chaplain in this setting usually are making one of many stops along a road they hope will lead to a discharge. They are very often willing to accept any punishment, any kind of discharge, any kind of action to insure the Army's willingness to let them go. All they want is *out*!

Now it would seem to some that the compassionate thing to do is to have a liberal discharge policy. The "compassionate" thing, however, is not always the best thing, especially if it amounts to assisting someone

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to avoid responsibility. At the same time, growing is not what they had come for and not what they seem willing to settle for.

So, what is a chaplain to do? I could do the simple thing and give everyone who asked a letter recommending discharge. But I don't believe that a discharge is what everyone needs. I could refer them to someone else—I could say that, since their problem is emotional, they need an emotional evaluation at the Mental Hygiene Clinic. (Often at the end of an especially long day this is an attractive option.) But I know they aren't sick and Mental Hygiene would say they are fit for duty. What they really need is some inner strength to "hang in there" through the emotional struggle of the change in communities and the sudden loss of past support systems. For many of them it is a growing-up experience.

I found myself first becoming angry with the Army for putting them into this kind of a position—let 'em go home! Then I was angry at the counseling "systems" which left the application portion of their approach to me. Then I was angry at myself for groping around trying to find a way to turn some of these soldiers around. Finally, I became angry at the soldiers who certainly should have thought more seriously about their choice to enter the service—why can't they live with their decision? Each of these points of anger didn't help. They only fostered my frustration.

Additionally, I found that soldiers who learned that the chaplain wouldn't "tell the Army to let me out" never came back. You certainly can't counsel someone who isn't there.

New Approach

Then, after receiving some Transactional Analysis material one afternoon, I decided to try it in some of my counseling. Obviously, I was not going to teach all the principles of TA to these soldiers, but I thought I could employ some of the techniques. That afternoon, in came Private David Jackson (the actual name has been changed).

Private Jackson was in his third week of training. Someone had suggested to him that AIT would be better and easier than BCT, but he found it wasn't true. He did not look like the dedicated soldier he had once thought he would become. His uniform was disheveled, his hair unkept, and his boots hadn't seen polish for some time. He sat slumped over on the couch. Most of the time he cried. He was emotionally wrung out. He didn't seem to have anything left to give.

I listened. What could I do? As he used up my box of Kleenex, I explained to him about compassionate and hardship discharges and that the Trainee Discharge Program (TDP) was for the good of the service. He understood, but he could not accept the reality of his situation.

It was then that I implemented my first idea which combined the soldier's need for reassurance and encouragement, my need to continue the counseling process and some of the tools of TA. I explained to Pvt

Jackson that there *was* something that could be done. It wouldn't be easy, but it would be a satisfying experience. I wanted him to see that there was "light at the end of the tunnel." I offered him my assistance on a weekly basis. I would give him some "homework" and we would talk about his thoughts and feelings of the preceding week in our sessions.

His first homework assignment was a TA Script Check List (See **Table 1**). I devised it myself so that it was tailored to the kind of things that would give insight to his struggles in AIT. It basically was designed to define his life position. What kind of "script" was he living out?

At the conclusion of our first session he was comfortable and in charge of his emotions for the time being. I asked if he was a religious person. He said that he was and I asked if he felt that it would be alright if we prayed together. He agreed. We prayed and he left feeling a little better than he did when he came in.

Recap

In the *first session*, all the time belongs to the counselee. I assure the person of how much time we have and ask him to explain what has brought him to the office. It is primarily a time of ventilation for the soldier and a time of evaluation for me. If it is determined that nothing can be done in an official capacity, I make that clear in the beginning. Then I add, "However, what I'd like for you to do is come to see me again. Would you?" I try to stay away from *asking* them if they would like to come back—I want to know if they are *willing* to come back. If they are too disappointed in not getting an automatic discharge they may never return. When the offer is accepted, however, and it usually is, the counselee is given the home work and an appointment time for the following week.

The homework idea developed for three reasons. The first is that it seems to remind the soldier that the chaplain is still interested in him/her. For some soldiers it is as though I were thinking about them every waking moment. This is not deceptive, it is reassuring. Secondly, it gives the soldier a reason to come back. There is some self-respect and pride even when one is crying and unwilling to face the trauma of the real world. Therefore, I make it easier for them by taking the responsibility for their next appointment: "The chaplain told me I've gotta go back to see him." Since the appointment slip is signed by me, there is no reason anyone can make him feel uncomfortable about coming back. Third, it involves the soldier in the counseling process directly. The script check list helps the soldier probe into his yesterdays to learn about his todays. It provides the soldier with some enlightening information about him/herself.

Table 1

The Script Check List

1. How did your mother feel about your birth?
2. What did they call you as a child?
3. How do you feel about your name?
4. How did your parents make you feel when you were little?
5. How did you feel about yourself when you were little?
6. What did you decide about life when you were little?
7. Are you a winner or a loser?
8. When did you decide that?
9. What was your interpretation of what went on between your parents when you were little?
10. What did you feel like doing about it?
11. What happens to people like you?
12. What was your parents' favorite slogan?
13. What was your favorite fairy tale?
14. What was your favorite story as a child?
15. What was your favorite character as a child?
16. What kind of feelings do you like best?
17. What kind of feelings bother you most?
18. What is your favorite "if only"?
19. Have you ever had a nightmare?
20. Tell me any dream you ever had.
21. What do you want to do with your life?
22. What is your life slogan?
23. Have you ever attempted suicide?
24. How long are you going to live?
25. What will your last words be?
26. How will you die?
27. What will they put on your tombstone?
28. How long ahead do you begin to worry about things before they happen?
29. Do you ever lie awake at night planning revenge?
30. Do your feelings interfere with your work?
31. What do the voices in your head tell you?
32. Who is causing your trouble?
33. When your mother complimented you, what did she say?
34. When she reprimanded you, what did she say?
35. When your father complimented you, what did he say?
36. When he reprimanded you,what did he say?
37. Use as much of the remaining space as necessary to describe yourself.

A Word About The Spiritual Relationship

Prayer is not appropriate in every counseling setting. However, I have taken the mantle of ordination to my faith very seriously and believe that prayer is certainly appropriate for those who express an interest or affinity to that experience. I open the possibility of the spiritual dimension as the basic strength that will provide Someone on whom he/she can lean

during this time of stress. This closing is offered at the end of *each* session if, during the first session, the counselee agrees.*

When Private Jackson returned the following week at least he wasn't crying. Resignation was apparent. He was depressed, but not defeated. He didn't look any better, but at least he wasn't crying! When he wasn't crying he was better able to tell me about the hurting going on inside.

To get things started I asked how things were going. He talked about his thoughts and feelings of the past week, we shared together, openly, some of the indications from his script check list. The session was gently confrontive, seeking to help him look at patterns of behavior that either compelled him to join the Army or produced the dissatisfaction that he had experienced over the past several weeks.

The next homework assignment was designed in the week that passed since my first session with Pvt Jackson and consisted of a series of incomplete sentences. (See **Table 2**). The partial sentences were to help him discover the true points of his despair. Although he could not be expected to tell everything it was enough to get an indication of the heart of the conflict—whether it was within him or whether it was essentially an adjustment conflict with the Army.

Again I told Pvt Jackson that I wanted to see him again and handed him the appointment slip for the following week.

Table 2

Complete the following sentences. Be as honest as possible.

1. What I really need to be successful is. . .
2. I really don't like. . .
3. I came in the Army because. . .
4. I really think I am. . .
5. What I hate the most is. . .
6. On most days I. . .
7. When I need help I. . .
8. Nobody seems to care if I. . .
9. Never. . .

Recap

The essential element of the *second session* is to review the check list. Together, the soldier and I look for any evidence that strength has been a pattern of life in the past and that poor choices or poor input from others

*It is certainly possible (though from my perspective not as successful nor as satisfying) to help people acclimate to the world of the military without God. Sometimes it is necessary to provide healing where it is needed and when it is needed even though one may not believe that the healing is complete or thorough without the spiritual dimension. Jesus, himself, helped many without asking them to accept him as the Messiah.

may have been the basis of establishing the present pattern of behavior. Other traits may be discussed which relate to the soldier's overall pattern of dealing with unwanted situations. New alternatives are explored as ways of dealing more positively with the present situation. The soldier is encouraged to begin ''reprograming'' him/herself toward a more successful pattern of living.

By the third visit from Pvt Jackson I had prepared a final homework assignment. In the week to come I asked him to try to pinpoint some things about himself that were not success producing; to identify some things that he needed to acquire to move him toward success; to discover those things about himself that he could both acknowledge and accentuate as contributors of positive feelings about himself; and to note steps towards achieving success.

When he entered the office, there was a demonstrable difference in his step and his appearance. His boots were shined to a high gloss. His uniform was pressed and he had a good haircut. He was even smiling. At that point I didn't really know what had happened to him. ''Something has gone right for you this week,'' I said. ''Tell me all about it.''

Pvt Jackson related a simple awareness that had come over him during the past week. He had evaluated his commitment to the military and realized the positive aspects that had been the impetus for his decision to enter the Army in the first place. They were still good reasons. He had some goals and began to formulate plans for evening college classes, communication with an employer back home and ETS at the end of his tour of duty.

After about a forty-minute session we concluded and set-up the final session for the week following. His homework was a self-evaluative three-part question designed to help him find those things about himself that he needed to keep, get rid of or add to be positively oriented towards success. (See **Table 3**).

Recap

The *third session* was designed to review the sentence completion exercise and view it in terms of goal orientation. The counselee must be encouraged to look at those traits within himself and make some conclusions about whether or not they are conducive to a happy, successful life. The information discovered in this session should easily build upon the previous sessions. The counselor should be helping the soldier discover for him/herself *information* which during dialogue will help the soldier survive the trauma associated with the entry training. These tools will become invaluable assets throughout his/her life.

The *fourth session* was brief, about 20 minutes. Pvt Jackson was due to leave for his permanent duty station within several days. He was really on top of it. In fact, he almost bordered on excitement about the prospects.

The session was designed to be a closeout session. The homework was reviewed, but by this time most of the material on the exercise was anticipated because of the previous sessions. The counselee already determined an interest in a new pattern of behavior and had begun to implement one. After the evaluation of the questionnaire, he was given the option of coming in again in two weeks, instead of the weekly sessions, or not coming in again at all.

Table 3

I can be successful if. . .

1) These things can be taken out of my life:

2) I can learn to handle these things:

3) I can get these things:

Be honest and open with your answers. If you can't think of an answer, make up one. Don't be in a hurry. Take all the time you need. Think things through.

Recap

By this *fourth session* dramatic progress on the part of the soldier's attitude is usually observed. There seems to develop a more realistic, productive approach to the unchangeable dilemma of personal desires and an Army contract/commitment. With the review of the final homework assignment, future plans are explored more concretely in terms of years ahead. Usually, this approach opens new vistas for the soldier who, a few weeks before, was frozen emotionally.

Most soldiers who have the time will opt to see the chaplain at least one more time. Since most soldiers in this environment who come to the chaplain have weak emotional structures, they agree to return in two weeks. That *fifth session* is a brief one just before their transfer. For many it is worth it. It's that one last touch before going out on their own.

Does It Work?

Yes. Although time has not permitted a total evaluation of every individual who embarks on this four-week program, surface information seems to indicate that there is a high percentage of soldiers who learn to adjust to their commitment and their new community. The progress that was described in Pvt Jackson's case could have fit any number of other soldiers who followed a similar pattern. Of course, not every one will accept the counseling program.

For me, the four session experience gave me a way of offering help in the adjustment, enough time to make an evaluation and a way to provide plenty of "tender loving care" to the many soldiers who needed

just that. The sessions didn't work for everyone and I didn't offer it to everyone. Some soldiers had greater problems to be solved or hardship and compassionate actions to process. Others needed the attention that was best given by their immediate supervisor. But for those for whom no one could pinpoint a particular need, but who were having a difficult time adjusting, this process seemed to work.

Four sessions were just right because, since not many soldiers came to me early in their training, often there was only time for four sessions. Second, soldiers have a high rate of turn over in the self-paced environment of AIT. With so many coming and going every week, I simply did not have enough time to carry on indefinitely.

Homework played an important part in the progress. The homework reminded the soldier that I was personally interested in them. It also involved the soldier directly in the counseling session and it was easier for every soldier to understand what was going on during the sessions.

Some soldiers did not continue through the entire program for a varied number of reasons. This underscores the importance for continued dialogue with first sergeants and company commanders. If their failure to respond was related to other performance failures, my recommendation for discharge would make the process simpler and quicker. Some soldiers refused to accept four sessions with the chaplain—some because they couldn't relate to a chaplain, others because they obviously were afraid the sessions would help them adjust when they didn't want to. Finally, there were always those who didn't adjust or those who walked out of my office frustrated because they felt I "couldn't do anything for them."

For those who participate, however, the sessions give a sense of direction and a feeling of "going somewhere." The process provides the command with an alternative to discharge and discipline. Even though it may not be for every soldier, it has demonstrated an adequacy for the task of AIT counseling. It incorporated my theoretical counseling training and my spiritual motivation without being overbearing in either area. For me it became a method to my theoretical madness.

Husband/Wife Relationship: A Theological and Sociological Perspective

Chaplain (MAJ) Charles A. Tyson

The basic question behind the issue of the husband/wife relationship is: Should some hierarchial gradations of man and woman be recognized? If there is some kind of hierarchy, what does it look like and how is it to function? What are the existential implications behind one's choice of a relationship style? The waters around the issue become very muddy when one tries to decipher a position from all of the popular books that are flooding the market today (*The Total Woman, the Feminine Mystique, All We're Meant To Be, Love and Negotiate, The First Sex,* and the popular Bill Gothard seminars on *Basic Youth Conflicts*). It can be equally confusing to delve into the realm of the theologians. Calvin contends that women "by nature are born to obey men." Thomas Aquinas affirms Aristotle's position that "the female is a misbegotten male." Luther's basic thought was that woman's principle task was to bear children and to relieve the sexual appetite of the fallen male. Karl Barth moves in the direction of equality of the man and woman but he still affirms the idea of female subordination. Paul Jewett rejects the hierarchical model of the man/woman relationship in favor of a model of partnership.

My objective in this article is to answer the question of the husband/wife relationship from both a theological and sociological perspective. I will explore what headship means both from the scripture and according to some theologians. I will be advocating a position of partnership/mutal submission and I will show how decisions are made in such a relationship. The last thing I will do will be to integrate Likert's management model within an organization to the theological conclusions I have drawn.

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Headship: What Does It Mean?

Headship in a Covenant Relationship. The concept of covenant is a necessary beginning point for a theology of husband/wife relationship. The covenantal view of marriage affirms that there is a full and exclusive union of a man and a woman for as long as they both live. It is an unconditional bond. It is entering a relationship with no fingers crossed and in essense a renouncing of the possibility of leaving the relationship. Brunner says that fidelity to the covenant is what gives stability to a marriage and not love itself. Fidelity is the one quality which can guarantee the permanence of the marriage relationship. He goes on to say that "the bond of fidelity is quite different from the bond of love; love may constantly be reawakened and nourished by fidelity."[1]

The covenant view of marriage stands in contrast to the contractual view. Contract, as James Torrance has pointed out, is based on mutual and bilateral terms. If one or the other defaults, the contract is broken and is no longer binding.[2] This view of marriage seriously weakens a couple's determination to work through the inevitable hardship, heartaches, and disheartening moments of married life.

Headship: What the Scriptures Teach. The critical scripture to be dealt with is Paul's statement in Ephesians 5:21–33. How is headship to be understood? Karl Barth says that there is a definite order to male/female relationships. They stand in a sequence. Each of them have an allotted place. If the order does not exist between them then the only alternative is disorder. He says that it means super– and sub-ordination. When it comes down to defining what this looks like in a marriage he says that the man is to be the initiator, inspirer, leader, and stimulator of the woman.[3] When Barth interacts with I Cor 14:34, Col 3:18, Eph 5:22, I Tim 2:11, Titus 2:5, I Pet 3:1, and Rom 13:11 he concludes that

> The Word does speak of subordination, but in such a way that the emphasis is on a mutual adaptation and coordination. It is nowhere said that men should assume a position of superiority in their relationship to women, but that they should love them (Col 3:19, Eph 5:25), that they should live together with them in knowledge as fellow heirs of the grace of life. In Eph 5:21 (cf I Pet 5:5) the exhortation to both stands under the common superscription that they should subordinate themselves to one another.[4]

I believe that Paul Jewett has a justifiable criticism of Barth's position on this matter. Jewett amply points out that

> What Barth needs to show is how the fact that the woman is different from the man implies that she is subordinate to him, without concluding

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[1] Brunner, Emil. *The Divine Imperative*. London: Lutterworth Press, 1951, p. 360.

[2] *Reformed Theology—A Critique of the Covenant Concept.* An unpublished transcript of a lecture given by James B. Torrance, April, 1975, p. 4f.

[3] Barth, Karl. *Church Dogmatics. III/4*. Edinburgh: T. & T. Clark. 1961, p. 170ff.

[4] *Ibid.* p. 172.

> that the difference involves her inferiority. The concept of hierarchy, to be sure, does not itself entail superiority and inferiority, but that some are over, others are under; some exercise authority, others submit to it. But how can one defend a sexual hierarchy whereby men are over women—not just some men over some women, but all men over all women—without supposing that the half of the human race which exercises authority is superior in some way to the half which submits?[5]

The key to a proper understanding of Ephesians 5 is to read it in context. Many people begin with verse 22 which renders it out of context. The passage properly begins with verse 21 which reads, "Be subject (submit yourselves) to one another out of reverence for Christ." The central teaching of this passage, of which verse 22ff are but examples, is that all Christians are to practice submission to each other: men as well as women, fathers as well as children, masters as well as slaves.

Virginia Mollenkott, in advocating her position for a mutual submission between husband and wife, concludes that when Paul spoke of wives submitting themselves to their husbands, he was building upon the larger concept that every Christian is to submit to every other Christian, to defer lovingly to every other Christian.[6]

The German theologian, Helmut Thielicke, also reminds us that Paul's instruction for wives to submit to their husband is within the more general framework of "be subject to one another." Hence, he concludes,

> This cannot mean any one-sided domination on the part of man; on the contrary, their common dependence upon the Lord, who is above them and is to be feared, places man and wife in a relationship of mutual service to each other, which is characteristic of our whole relationship to our fellow man (Gal 5:13; I Pet 4:10); for Christ is himself the prototype of the servant (Lu 22:27).[7]

Headship: The Role of the Husband. If we reject the hierarchy understanding, which implies that the husband has *authority* over his wife, exactly what is the role of the husband? The first responsibility of "headship" is to "love your wife" (Eph 5:25, 28, 33, Col 3:19). "Love" is to be understood not in the sense of *eros* but of *agape*.

> What agape means here is made clear in the statements that follow (5:25ff) in reference to the service of Christ to his Church. The respect the woman should show towards the husband therefore has its correspondence in the sustaining love the husband bears toward her. It is a living, personal relationship that reminds us of the "golden rule" (Matt 7:12).[8]

A second role of "headship" of the husband is that he is to be a teacher. Although the context of I Cor 14:34 is written for the specific

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[5] Jewett, Paul K. *Man As Male and Female.* Grand Rapids: Wm. B. Eerdmans Publishing Co. 1975, p. 71.

[6] Mollenkott, Virginia R. *Women, Men, and The Bible.* Nashville: Abingdon, 1977, p. 23.

[7] Thielicke, Helmut. *The Ethics of Sex.* Grand Rapids: Baker Book House, 1964, p. 11.

[8] *Ibid.* p. 13.

cultural setting of the Corinthian Church in a predominate patriarchal society, the larger truth of the passage is that theological questions should be openly discussed at home, and the husband should be prepared to give biblical answers. One of the failings of modern day husbands is the lack of spiritual leadership within the home.

I Timothy 3:4–5 (Phillips) states: "He (the father) must have proper authority in his own household, and be able to control and command the respect of his children." Jim Dobson's latest book, *Straight Talk to Men and Their Wives,* was written because he views America's greatest need is for husbands to begin guiding their families, rather than pouring every physical and emotional resource into the mere acquisition of money.[9] While I disagree with his conclusion that the husband is the ultimate decision maker in his family, I fully endorse his call for men to assume leadership responsibilities in the family.

The third role of "headship" involves becoming a servant. I Peter 3:7 says, "Likewise you husbands, live considerately with your wives, bestowing the honor on the woman as the weaker sex, since you are joint heirs of the grace of life, in order that your prayers may not be hindered." Here the beautiful mutuality of the marriage relationship comes to the fore. The key words are "considerate," "honor," and "heirs." Without diminishing the responsibilities of headship, Peter beautifully points out how biblical headship is not autocratic dominance *ala* Archie Bunker, rather, it is the same gracious spirit of servanthood which Jesus showed to his disciples and expected them to demonstrate in the leadership roles in the church.[10]

A Partnership/Mutual Submission Model

The idea of partnership can take place only when equals are involved. Dr. Jewett posits that "according to the creative ordinance, men and women are properly related when they accept each other as equals whose differences are mutually complementary in all spheres of life and human endeavor."[11] It is important to reaffirm Dr. Jewett's position that men and woman are equal though different because there are some people today who would have us believe that there are no intrinsic differences between male and female.

If a husband decides to accept the partnership/mutual submission model it can give him a new, tremendous freedom. The freedom comes in the ability to lay down the terrible burden of always needing to be right and in always having to get his own way.

Brunner describes a life-partnership as an encounter and interrelation of a particular man and a particular woman. It is a complete relation-

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[9] Dobson, James C. *Straight Talk to Men and Their Wives.* Waco: Word Books, 1980, p. 64.

[10] Gangel, Kenneth O. *Towards a Biblical Theology of Marriage and Family.* Journal of Psychology and Theology, Vol 5, 1977, p. 331.

[11] Jewett, *Man As Male and Female,* p. 14

ship with both sides receiving and giving. It is exclusive and permanent. One cannot expect that just because they have entered marriage that the partnership will already be there. Marriage as a life-partnership is work-labor at the working out of their common being.[12]

Theilicke, in defining equality between husband and wife, makes a distinction between an organic and mechanical definition of the term. When equality is defined organically you do not regard husband and wife as isolated individuals whose individual rights are to be assigned according to their position. Such an understanding would be appropriate if one's view of marriage is that of contract. If, however, marriage is understood as an institution which is given to the two individuals, and into which they are called, then the law governing family affairs must see them *organically,* that is as persons

> who are joined together in a higher fellowship, within which each of them has an organic function in accord to the biological, psychical, and social characteristics of his genus, and in the structuring of which regard is to be paid to the individual and also to the community as a whole.[13]

Thielicke goes on to affirm that this organic understanding of equality makes it possible to apportion duties, responsibilities, and rights within marriage and the family according to the special disposition which the husband and wife brings to them.[14]

There is a growing realization today that all characteristics are human characteristics rather than being clearly defined as feminine or masculine. Both men and women can be strong, weak, mean, aggressive, nurturing, gentle, dominant, submissive. In marriage we do not have to insist that the other person be the opposite of what we conceive as our own role.[15]

Decision Making in a Partnership/Mutual Submission Model. The greatest opposition to this model comes from those people who say, "Someone has got to make the final decision when there is a conflict. An organization has got to have a boss!" A partnership marriage would answer that there may not be the two bosses in a marriage but there can be two equal partners, who are considerate and care for each other.

Rachel Wahlberg characterizes a partnership marriage as one based on three qualities: consensus, cooperation, and communication. She says,

> The image I like to use is not that of a seesaw—which implies if one is up, the other is down. But the image of a team of horses, pulling together, suggests the closeness of teamwork. It means that women and

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[12] Brunner, *The Divine Imperative.* p. 182ff.

[13] Thielicke, *The Ethics of Sex.* p. 152.

[14] *Ibid.* p. 153.

[15] Cooper, John C. and Rachel Conrad Wahlberg, *Your Exciting Middle Years.* Waco: Word Books, 1976, p. 87–88.

men can share in outside work and activities as well as the home responsibilities.[16]

Granted that this movement towards a partnership/mutual submission model has not made marriage any easier (indeed, it may have made it more difficult), it has, on the other hand, enriched and made a deeper relationship possible. David and Vera Mace would call this type marriage a "Conflict Resolving Marriage."[17] The only way to deal with conflict is to walk up to it and use it for growth. Every conflict in a close relationship is a growth point. If you don't use it you shut off growth in the relationship.

A basic question that relates to this issue is: Does there have to be conflict within marriage? The answer to that question depends upon what kind of marriage a couple desires. If you want the intimacy and closeness of a partnership marriage, conflict is inevitable, because you can't be angry and loving at the same time. Conflict is our friend in disguise. We should never waste a good conflict—it is a growth point. There is potential in the midst of it.

The Mace's suggest three methods of negotiation as a model for the creative use of conflict. The first method is *Capitulation*. This is not giving in but the coming to terms. It is a two-way process in which no one is capitulating all the time. It must be freely given and not a response to coersion. It is an act of love. The second method is *Compromise*. They suggest that there is nothing dishonorable about this way. The third method is *Co-existence*. You can't reach a compromise or capitulation so you honor the right to differ.[18]

Thielicke takes the position that in borderline situations the husband still holds the final decision. He qualifies that somewhat by saying that the decision must always be made with the full awareness of the other person in the marriage and a willingness to accept the consequences of that decision. The husband does not exercise his primacy dictatorially. He is required to accept the wife and to take her into account in love (*agape*).[19] While I appreciate his qualifications of the husbands' decision-making, I cannot agree that the husband has the trump card in all decisions just because he is the husband.

Likert's Management Model Applied to the Husband/Wife Relationship.

The last thing I would like to accomplish in this paper is to integrate the theological position of partnership/mutual submission with a theory of

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[16] Wahlberg, *Your Exciting Middle Years*, p. 88.

[17] Mace, David and Vera, Unpublished lecture delivered at the Southern Baptist Home Missions Board Chaplains Conference, Ridgecrest, NC, Aug 78.

[18] *Ibid.*

[19] Thielicke, *The Ethics of Sex*, p. 158–59.

organizational management that was developed by Dr. Rensis Likert.[20] Dr. Likert describes four management patterns with organizations which he calls Systems 1, 2, 3, and 4. Each one basically differentiates a pattern of how people in an organization deal with each other in accomplishing the mission of the organization. I will first of all describe each of these systems and then relate the systems to various theological positions relative to the husband/wife relationship that have already been presented.

System 1. The leader is authoritian. He holds power over members and uses coercion to impose his/her will on the group. The pattern of communication is downward. The leader neither needs nor wants information from employees. System 1 causes poor communication, avoids controversy, encourages lack of responsibility and apathy.

System 2. It is still leader-centered but sometimes the leader will seek the advise of his/her subordinates on a one-to-one basis. The result is that competition is fostered with rewards and punishments handed out by the leader. System 2 stifles lateral and upward communication and lowers mutual trust.

System 3. This is a consultation style where the leader is still in control of decision-making but he will consult with members on a one-to-one basis and encourages members to consult with each other. System 3 is a two-way flow of information on a vertical and lateral basis. The members feel important in the decision-making process because the leader values and encourages their ideas and insights.

System 4. The leader uses a collaborative model of group interaction. The leader does not control the decision process. However, if a consensus cannot be reached by the group he does not abdicate responsibility for a decision. Instead of a one-to-one approach the leader will tend to use group conferences to develop relevant information. In a System 4 organization members have a high commitment to the group because they have a part of the decision-making process.

> It is consistent with biblical concepts of the dignity of every person, the interdependence of all members of the Body of Christ, the diversity of gifts and the unity within the community of faith.[21]

Systems 1 and 2 seem to have much in common with the traditional view of hierarchy within marriage where the husband "rules over" the wife and hands decisions down to his family. The evaluation comments of Systems 1 and 2 also apply to this view of marriage. Communication is stifled and controversy is avoided.

If Systems 3 and 4 are applied to the family system there would be a definite trend and movement towards what I have defined as a

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[20] Likert, Rensis, *New Patterns of Management*. New York: McGraw-Hill. 1961.

[21] *The Center Letter*. Vol 6, No. 4, April 1976. The Center for Parish Development, 320 East School Ave, Naperville, IL 60540.

partnership/mutual submission relationship. The benefit to the family system is that communication is opened up on both a vertical and horizontal level and a deep respect for individual family members is fostered. Self-esteem of all family members is enhanced and strengthened by this style of leadership.

Conclusion

In the process of examining the meaning of "headship," as defined by Paul in Ephesians 5, I have arrived at the position of advocating a partnership/mutual submission model of the husband/wife relationship as very much in harmony with the Biblical teachings on the subject. I have discussed how decisions can be made within such a model. I have also applied Likert's models of management within an organization to the different theological stances on the subject. I have posited that a Systems 3 and 4 style of management within the home is in harmony with a partnership/mutual submission model of the husband/wife relationship. As one moves towards this position let him/her keep in mind the words of Jesus in Mark 9:35 and of Paul in Galations 5:13:

> If any one would be first, he must be last of all and servant of all . . . . For you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another.

Reflections on Retirement

Chaplain (Colonel) Jack C. Randles, USA, Ret.

An old solider sits on the grassy bank by a sparkling lake and tosses pebbles into the water. He carefully watches as the ripples move out from the point of impact in every direction. Some of the tiny waves move away from him and are soon lost in the vastness of the water; others quickly move toward the bank and dissipate.

What is it that seizes the attention of the old soldier? Do the tiny waves spreading across the sparkling lake herald obvious evidences of a life of untold influences and continuing vitality? Or, is his scene dark, foreboding, a threatening pool that speaks only of what was but now has vanished? Sit with me, for a moment, on the banks of the "Lake of Retirement."

As I begin to write this article, I am just five days from having my name placed on the retired rolls. For thirty days I have been on what the Army ungraciously calls "terminal leave." How's that for a term that sounds fearful, fatal and final? Along with you, I have met many soldiers who certainly viewed the "end" as exactly that—the end. I have met some bitter soldiers as they approach retirement. Others acted as if retirement came as an unexpected surprise. Absolutely no psychological, spiritual, financial or post-retirement-employment preparation was made. It was a fearful, fatal and final step. The leave was "terminal."

I've talked with officers (including chaplains) and non-commissioned officers who were approaching retirement. For many it was a dark, foreboding, threatening and—saddest of all—bitter experience. One chaplain, who by my standards had been quite successful, told me that, if he had it to do over again, he would never enter the chaplaincy. He added, in no uncertain terms, that he had discouraged his children from ever having anything to do with the Army. I remember praying, "Dear God, don't let me approach my retirement with that kind of attitude."

Chaplain Randles, a Southern Baptist, retired from active duty on October 1, 1980, after a long and distinguished career in the US Army. His service, including enlisted time in World War II and a chaplaincy that included both the Korean and Vietnam conflicts, totaled 34 years. He is presently serving as pastor of the Amherst Baptist Church, Amherst, VA.

I can say with emphasis and honesty, He heard that prayer. For me, reflections on the "Lake of Retirement" have been positive and rewarding.

Why This Article?

My brief objective is to share with you my experience with the inevitable changes that come when one becomes a retiree. Further, I want to urge those who are destined to follow me to note the importance of making psychological, financial and post-retirement-employment preparations. For some reason, we all seem to have a natural resistance to that which is inevitable. As obvious as it is, therefore, it seems necessary for me to remind you that you will not be in the military forever—retirement is coming. Only death may intervene. Personally, I believe there is a way to deal effectively with the trauma of that inevitable retirement.

It is understandable if you have a reluctance to accept the word "retirement." Frankly, I don't like the word either but I think we can begin to understand it in a positive vein. It does not automatically mean to be unemployed. Neither does it mean a license to play. It does mean a change—in work and style of life. It does mean a less pressurized pace. It does mean a reduction in responsibility. And I earnestly trust it also means a waning of the fires of professional ambition.

A Look at the Beginning

The beginning is foundational. The future is dependent upon the strength, stability and perseverance of the foundation. Our Lord gave us an accurate account of what happens to a house founded upon sand as opposed to one based upon a rock. Both survive in times of sunshine. Only a storm will reveal the foolish builder's folly and fallacious judgment.

I firmly believe I was able to end my active military career with positive feelings because I started it on the right foundation. Now, I am aware that some readers may argue with my theological interpretation, my choice of words and even accuse me of a blind naiveté—fully persuaded that I am a caresser of cliches. That's okay by me. God called me into the ministry when I was nine years of age. That was five years before I made a conscious commitment of my life to Him. There was no voice. There was no special fanfare. There was only a lingering impression that heightened in its intensity through my teenage and young adult life. This occurred in spite of my strong effort to deny and suppress it. He persisted; I capitulated.

That capitulation occurred after I returned from World War II and had entered college, "acting" as if I were a physical education major. Yet, every moment of self honesty told me that I was called to preach. In concert with that "heightening impression," a new urge began to assert

itself. That nudge signaled that I was to be an Army chaplain. I am sure the Lord used my three years as an infantryman to facilitate this call. In a real sense, He caught me leaning and lovingly *pushed*. This became such a compelling urge that I made a public commitment to my decision.

I am asking you to tolerate the above ego-centric musings because I firmly believe what they describe constitutes my professional foundation. I cannot match the Apostle Paul's declared, unrelenting commitment to his calling when he wrote: "I was not disobedient to the heavenly vision." I wish I could, but I can't. I am positive, however, that I entered the chaplaincy under a mandate, served under a mandate, and retired when that mandate was lifted.

Now let me clarify two points. The mandate to be a preacher and the mandate to be a chaplain were separate and did not come at the same time. The lifting of one did not terminate the other. Further, I want to emphasize that I did not enter into the demands of either of these mandates like a "guided missile." I chose to respond in the affirmative, but I never felt I had been reduced to two options—obey or die.

Most of us are adequately aware that God functions quite well within the arena of His circumstantial will. That is not the same as His preferred will. In June 1955, I turned from God's preferred will for my vocational life and left the chaplaincy after serving three years—seventeen months of which had been spent in Korea. For the next five years I pastored in east Tennessee. Those years were not failures. God blessed the church and blessed my family. There was professional success. But I say that only to emphasize the "illogical" uneasiness that was within me. Those years were tasteless. It was like subsisting on a bland diet. There was no inner joy or sense of exhilaration.

When the loving God opened a door for my return to His preferred plan for my life, therefore, I entered with eagerness and gratitude. My detour into the "wilderness of disobedience" was not a total loss; I learned much about myself and my God even though I am sure He may have preferred teaching me those things in His primary way.

A Look at the End

My decision to leave the chaplaincy at this time is based upon a set of ascending subjective and some confirming objective circumstances. Throughout my service in the chaplaincy, I asked the Lord to keep me sensitive to His leadership. I wanted to go at the right time—the time best for the family, the chaplaincy, the people I would be leaving, the people to whom I would be going, and myself. Only God could know all of that.

In March 1980, those circumstances began to emerge. One built upon the other until I had my direction. I will spare you from a cataloguing of those circumstances, except to say they were directional,

confirming and supportive. God had blessed me wonderfully through a total of 27 active duty and seven reservist years.

By law I could have remained on active duty until 1985, but that was not the issue. I don't want to sound overly pietistic about this matter, but you either believe God has a plan for your life or you don't. Move God out and all you have remaining is blatant humanism. If God is, then He has a domain and that domain involves us. *That* is the issue!

Does that sound overly simplistic? In retrospection, I can obviously say I have "botched up" a lot of decisions in my life. But I honestly believe God can correct our errors and direct our lives. In view of His impeccable record, I am trying to let Him have a greater and more determinant voice in what I occasionally call "my affairs."

Some weeks ago, I discovered a verse in the *Living Bible* that has become very meaningful to me: "For I know my plans for you, says the Lord. They are plans for good and not evil, to give you a future and a hope" (Jeremiah 29:11). Now, if I can be persuaded of the reality of the meaning of that message, why not submit to that plan that is designed by a great, good and loving God? I am trying—not always succeeding, but increasingly trying.

What I am trying to emphasize is the importance of terminating with the lifting of the mandate that caused you to become a chaplain in the first place. That was important to me. In actuality, that's the only principal issue involved. When that is right, all other things fall into place.

In Conclusion

It is obviously apparent, to those of you who have read this far, that I have not chosen to deal with the mechanics of retirement. Frankly, reams have been written and published on those details. Every installation has qualified people to guide you into the retired world. My own interest level in that subject and the kind of head I have do not permit me to compete with their expertise.

I have chosen to deal with our spiritual preparation. Admittedly, it has been from my own theological perspective and I am not sure it will be very popular to that chaplain who insists on making his own decisions apart from any spiritual direction. To be "logical," that person will have to look at retirement as another exercise in "weighing the facts." That's not where I have been and that's not where I am.

Retirement for me was a lifting of one mandate. Now the mandate to be a preacher and pastor remains. I left Fort McPherson, Georgia, on Tuesday, August 26, 1980, and preached my first sermon as pastor of the Amherst Baptist Church, Amherst, Virginia, on Sunday, August 31, 1980.

Please understand that I am casting no stones at retiring chaplains who do things differently. Obviously, mandates are different and we respond to them differently.

Now a word to the chaplain who must deal with a forced retirement, such as reduction in force (RIF), two pass-overs or the completion of a 20-year commitment. Either of these can occur before one is "ready" to leave. While the end of a 20-year commitment is predictable, a person might have difficulty in accepting that coming fact. Those who keep hoping for a change in the law, an RA appointment or that they have acquired some indispensable skill that will cause the Army to keep them, have a problem in my estimation. They are setting themselves up for disappointment. Such programmed disappointments create more bitter ex-chaplains than anything I know. If God in His providence introduces sudden elements that change things, deal realistically with those elements and their ramifications as they occur.

Those who must leave because of a RIF or pass-over action are in a different situation. That is a tough issue primarily because such individuals invariably attach the action to their own image of self worth in a negative end. Granted, injustices occur. The chaplaincy is operated by humans. Performance ratings are written by humans. They are subsequently judged by humans. That within itself creates all kinds of possibilities for error. Those people especially need to return to the foundation. What mankind can botch up, God can correct. He can still work his plans for you—"plans for good and not evil, to give you a future and a hope."

The principles I have espoused throughout this article are not impotent in the situation created by RIF or pass-over actions. God is bigger than your disappointments. God in you makes you bigger than that imposed circumstance upon you. Here, you see, is the crux of the matter. *Can God do in the preacher what the preacher says He can do in others? That is the issue!* That is the basic issue every time we are faced with a circumstance over which we have no control. Let me assure you, God has never led his people into a wilderness just to die!

Thanks for sitting with me this moment on the banks of the "Lake of Retirement." I trust you see it as a sparkling lake, fraught with hope and dynamic possibilities for the future. Resist any urge you may have to believe you have reached the end. In a real sense, here you have completed your labor in only one part of our Lord's vineyard. Here he offers another part of His vineyard and says, "Work until I return or send for you."

Book Reviews

On The Preparation And Delivery of Sermons

John A. Broadus—Fourth Edition Revised by Vernon L. Stanfield

Harper & Row, Publishers, San Francisco, CA; 1979

Listening To The Giants

Warren W. Wiersbe

Baker Book House, Grand Rapids, MI; 1980

Selected Readings in Preaching

Al Fasol, Compiler

Baker Book House, Grand Rapids, MI; 1979

The centrality of preaching is indisputably a hallmark of the Christian church. The conviction remains that the way the Word reaches people is mainly by means of preaching, a conviction that stretches back to Saint Paul's Letter to the Romans: "So faith comes from what is heard, and what is heard comes by the preaching of Christ" (10:17, RSV). Preachers thus assist persons toward an understanding of the Scriptures and in achieving a certain confidence in the biblical message. In short, sermons are at the very center of every Christian chaplain's task.

These three books form a miniature library regarding preaching. Each provides valuable assistance in this important area of ministry. John A. Broadus is probably the most widely known writer on the subject of preaching. The original edition of his book was published in 1870; a second edition appeared in 1897, revised by E. C. Dargan; a third revised edition, by J.B. Weatherspoon, came out in 1943; the present volume, the Fourth Edition, is a revised version by Vernon L. Stanfield, who has been professor of preaching at New Orleans Baptist Theological Seminary for some twenty years.

Dr. Stanfield notes that he has used a revised Broadus as a textbook for thirty-two years "because it remains the most complete text for the study of homiletics. . . . No other text has matched Broadus for complete basic material." His revision "attempts several things: (1) to delete material that has become dated and therefore less important, (2) to add material that is more contemporary, (3) to rearrange the contents to make them conform to the regular sermon-building task, and (4) to call attention to a broad range of homiletical literature." He achieves the latter by use of "extensive notes . . . at the end of chapters and by lists of books For Further Reading . . . at the end of each part."

Regardless of training and experience, any Christian chaplain will find this a helpful and extremely useful volume to have at hand. The textbook format makes it a quick reference gem, and the text itself is uniformly succinct and lean, making it easy reading.

The Wiersbe and Fasol books simply complement the work of Broadus. *Listening to the Giants*, subtitled "A Guide to Good Reading and Great Preaching," is the more comprehensive; it even has drawings of the persons involved. The format is straightforward, providing in Part 1 a biographical sketch of each preacher and one of his great sermons; thirteen preachers/sermons are included, in chronological order, from John Henry Newman to William Culbertson. Part 2 concerns "Classic Books for the Preacher," a series of seven bibliographical essays and a complete standard bibliography. Part 3 is entitled "Miscellania" and, like Part 2, contains materials the author feels are "pertinent to the ministry today."

Warren Wiersbe has been senior pastor of the Moody Church in Chicago, Illinois (1971 to 1978). While there, he produced a column for *Moody Monthly* entitled "Insight for Pastors"; some of the chapters in this book appeared in that column. He holds a Th.B. degree from Northern Baptist Theological Seminary and has twenty-three years of pastoral ministry behind him. He is a frequent speaker at ministerial seminars and denominational conferences. His book provides some otherwise inaccessible material along with some very well known information regarding the preaching ministry in a compact, carefully arranged format that deserves repeated reading.

Selected Readings in Preaching also has a subtitle, "Classic Contributions from Preaching Masters." Here the emphasis is on "a compilation of the observations of great preachers and homileticians of the past. The excerpts were selected first for their significance to the modern preacher and secondly for the variety they offer. It is hoped that these selections will inspire the preacher to read entire volumes on homiletics and to grow in his own preaching."

Part One concerns "The Nature of Preaching," Part Two "Approaches to Preaching," and Part Three the "Essential Qualities for Effective Preaching." Each excerpt has a brief paragraph of introduction to the preacher and the specific work from which it comes. Phillips Brooks, John A. Broadus, James S. Stewart, Charles H. Spurgeon, Halford E. Luccock, Andrew Blackwood and others are represented. Specific bibliographical information is provided in each instance to enable the reader to obtain the books from which the excerpts are taken.

These fourteen selections in which eleven great preachers discuss their art and the various approaches to it are certain to whet the appetites of many aspiring chaplains who really want to improve their own efforts. If only a few of the books cited are bought, read and kept in personal libraries as a result of this excellent paperback, preaching is certain to benefit. Al Fasol, Assistant Professor of Preaching at Southwestern Theological Seminary, Fort Worth, Texas, will feel justified for his efforts, and rightly so.

——William E. Paul, Jr.

A Theology of Christian Prayer

John H. Wright, S.J.

Pueblo Publishing Company, New York, NY; 1979

"Our contemporary culture looks upon prayer as a very questionable form of activity. We are beset by a prevailing secularism, an attitude of mind that puts God at a distance, removes him from what goes on in the world, separates him from human society and human history. If God is not dead, he appears to be absent. And in this atmosphere, prayer easily withers and dies. There is no way to relate to an absent God or to live with him. If prayer continues at all in this situation it easily becomes either a matter of autosuggestion, or a cry in the dark, uttered simply because it is too painful to remain silent."

That is how the author of this unusual paperback assesses the modern situation of many, many persons, including nominal Christians. He feels that "the questions raised by [the] sources of today's secularist mentality [science, technology, evil, and divine transcendence] are real and deserve real answers." Thus he writes "to discover how we can in our age as people of this culture continue to be men and women of prayer."

The basic premise is clearly stated early on: "Few areas of theology are as crucial and critical as that of prayer. We here touch our central relationship with God. What you think about prayer necessarily involves what you think about God and your relationship to him. . . . if you think that prayer [to God] is significantly important, [that] it really makes any difference, . . . you are saying that God in some sense hears us, is personally concerned about us, answers us, is at work in the world in response to us. You are saying in fact that prayer is life with a living God. This, of course, is what the Bible teaches about God and prayer. But how can we as men and women of the last quarter of the twentieth century understand and appropriate this teaching? This is the central question of this book." Father Wright is mainly concerned with "understanding rather than technique; it is a 'what' book, rather than a 'how to' book."

Ten chapters, carefully outlined chapter by chapter in the table of contents, develop the argument. Old Testament and New Testament examples of prayer are examined and some conclusions offered about prayer in both Testaments. There is a chapter in reply to the rhetorical question, "Where is God actively present in relation to us?" Theological examinations of "the prayer of praise and thanksgiving" and "the prayer of petition and intercession" follow. "Growth in Prayer," or "spiritual development manifested in growth in prayer," is next. Chapter Seven explores "Friendship with Jesus Christ" and its implications, a relationship "begun and nourished in prayer." Then comes consideration of how one arrives at a knowledge of the will of God in order to set about doing his will. A chapter entitled "Liturgical Celebration" describes this as "the public prayer and worship of the Christian community visibly assembled together"; the chapter attempts to determine "what this means . . . ." The final chapter looks at "Prayer without Ceasing," which "indicates that the relationship with God which becomes more *intensive* in formal prayer becomes totally *extensive* as well, vivifying and unifying all the encounters, choices, and activities of our lives." A list of "Recommended Books" is appended to the final chapter.

It is doubtful that any chaplain will seriously dispute Father Wrights's assessment of modern culture's attitudes toward prayer; neither will any seriously argue that his basic premise. Every Christian chaplain will find this book a source of renewed confidence, understanding, and growth regarding prayer; it can also be a very useful source/resource for adult discussion groups. The material is biblically oriented throughout, beautifully organized, and presented in a prose style that reflects skill and expertly refined erudition.

Father John H. Wright is a frequent contributor to the journal, *Theological Studies*. He was, until the fall of 1979, a professor at the Jesuit School of Theology, Berkeley, California; he is presently a member of the theology faculty at Santa Clara University in California.

——William E. Paul, Jr.

The Jewish Way in Love and Marriage

Maurice Lamm

Harper and Row, Publishers, San Francisco, CA; 1980

In the course of introductory comments to this utterly fascinating book, the author quickly establishes his position: "This work was conceived in the recognition of two important

contemporary trends. First, society is in bedlam. A million people trapped in troubled marriages dash for the nearest exit. If *their* marriage cannot work, the whole institution must be headed for extinction. . . . Second, the number of fragmented families and unhappy marriages continues to increase despite [so-called] 'free' alternatives and a liberated sexual atmosphere. . . . In the midst of this social turbulence, Judaism can serve as a light in the too-long tunnel that people enter as free singles and from which they are expected to emerge as responsible adults.'' In reply to the question, ''How do you make a marriage work in a troubled world?'' Rabbi Lamm wants his book to ''set forth one answer that has succeeded in outliving every attack on the institution of marriage since the dawn of civilization, [that is] the Jewish answer [which] is alive and well today. It is not foolproof, nor is it appropriate for every person in every circumstance. It is not just a biblical demand; it is engraved in the scheme of creation, and it will last forever.''

That positive and optimistic tone is maintained throughout the volume. Part One is concerned with ''Finding a Marriage Partner,'' and outlines the history, role, decline, and re-emergence of the matchmaker; it also considers the problems of romantic love as the basis for choosing a mate, as well as ''A Jewish Concept of Love''; ''The Sexual Component in Love and Marriage'' from a Jewish viewpoint receives attention. Part Two explores the matter of ''Prospective Partners: The Prohibited and the Preferred,'' a review of Jewish marriage law re prohibited partners—*Halakhah* or Talmudic law as well as biblical law. Here is presented a running commentary on ''Interfaith Marriage,'' ''Homosexual 'Marriage','' ''The Levirate Marriage,'' ''Kohen Marriages,'' and the like. Here also is guidance regarding ''Preferred Partners,'' that is, ''[Jewish mates] with good character who [are] suitable in terms of goals and background,'' about which no clear guidelines exist in the Torah. Here the ''Qualities of the Ideal Mate'' are outlined, which include ''compassion,'' ''modesty,'' ''scholarship,'' ''piety,'' and ''family.'' Part Three presents ''The Idea of Jewish Marriage,'' which includes comments about ''The State of Marriage Today,'' ''Jewish Insights into Marriage,'' and ''The Purposes of Marriage.'' Part Four details ''The Structure of the Marriage Covenant,'' that is, ''the legal *process* of establishing the marriage bond.'' There follow chapters elucidating the details of ''Celebrating the Marriage Covenant,'' which include ''Planning the Wedding,'' ''The Week Before the Wedding,'' ''The Day of the Wedding,'' ''The Wedding,'' and ''After the Wedding Ceremony''; there is a brief ''Appendix: A Note on Remarriage and Divorce.'' The final pages contain end-notes ''listed by page and line number,'' aimed at ''the scholarly community,'' which allow elimination of numbered footnotes; a ''Bibiography,'' arranged under the hearings of ''Hebrew Language Sources'' and ''English Language Sources''; a ''Glossary''; and, an ''Index.''

In spite of the wealth of detail and cited materials, this is a dynamic, fascinating, often surprising work of genuine scholarship. It is clearly one of the most comprehensive—if not *the* most comprehensive—commentaries in English on the subject of Jewish marriage in all of its many faceted beauty. Jewish chaplains will find a most helpful resource in this book, both for instructional purposes and for assistance with marriage ceremony planning. All chaplains will find it a most interesting and instructive volume for their personal and chapel libraries.

Maurice Lamm leads one of the largest Orthodox synagogues in the United States, Beth Jacob Congregation in Beverly Hills, California. He is a past President of the Board of Rabbis of Southern California, and is currently Dean of Rambam Torah Institute. He has served on the faculty of Yeshiva University in New York City and Stern College for Women. He has been Field Director of Jewish Chaplains, National Jewish Welfare Board, and was himself a military chaplain. He is author of *The Jewish Way in Death and Mourning* and *I Shall Glorify Him*, a companion volume to Herman Wouk's *This Is My God*. He was also a contributing author to the last issue of the *Military Chaplains' Review* (Fall 1980, pp. 59–65).

——William E. Paul, Jr.

The Biology of Peace and War

Irenaeus Eibl-Eibesfeldt

The Viking Press, New York, NY; 1979

How much acquaintance do you have with ethology? Unless you are blessed with an extremely broad range of interests or have some specialized interest, probably not much. Dictionaries define the word in terms of a discipline concerned with studies regarding the formation and evolution of human ethos. The author of this helpful book understands ethology as referring to behavioral biology; thus, in considering the subject of the title, he probes deeply into ''Men, Animals, and Aggression,'' the subtitle, applying ''the methods and approach of biology [to] the study of behavior.'' This involves a search for causative factors, the apparent purpose of the behavior, and inquiry ''into its phylogenetic and historical development'' in both animals and humans. Human ethology, however, must perforce also include cultural behavior, since, as the author puts it, ''Of all the species that have maintained themselves as agents of the stream of life, ours is the only one characterized by a new evolutionary principle, which we describe as cultural evolution.'' And he is convinced that the ''process of adaptive radiation of cultures . . . is analogous to that of the formation of species.'' His book, then, is an ethological approach to the subject of animal and human aggression and its relationship to peace and war. It considers the conflicts between human ''biological and cultural norm filters'' in relation to war and peace and asserts, on the basis of the author's researches, that ''peace is an attainable aim.''

The work begins with a short essay, ''Is Aggression Inevitable?'' There follows a survey of the ethological approach to behavior and its causes. ''Aggression within the Group'' among animals is examined, and another chapter concerns ''The 'Peaceful' Primate: Territory and Aggression.'' Chapter 5 deals with ''Aggression in Man,'' chiefly in its intragroup manifestations, and is followed by ''Intergroup Aggression and War.'' The last chapter, ''On the Way to Peace,'' regards peace as ''an attainable aim'' based on ''a common aspiration [that] creates a bond over and above idealogical frontiers . . . '' and can ''lead from confrontation to cooperation toward improvement of the international organizations that are already concerned with the world peace . . ., etc.'' These must be ''the ultimate authority in disputes and have jurisdiction to administer their decisions.''

In a ''Conclusion,'' the author asserts that ''man has superimposed a cultural norm filter that commands him to kill upon his biological norm filter, which forbids him to kill. This leads to a conflict of norms . . . . The root of the universal desire for peace lies in this conflict between cultural and biological norms, which makes men want to bring their biological and cultural norm filters into accord. Our conscience remains our hope, and based on this, a rationally guided evolution could lead to peace. This presupposes recognition of the fact that war performs functions that will have to be performed in some other way, without bloodshed . . . . Man's motivational structure makes him perfectly capable of peaceful coexistence in modern mass society, and education for peace must be primarily education in tolerance in the sense of willingness to understand.''

This is a book that lays some demands on its readers. There is, for instance, the matter of the author's discipline, behavioral biology (ethology), which has some distinguished practitioners—Konrad Lorenz, *et alia*—but is virtually unknown outside its rather restricted circle of membership. There is also the matter of specialized language; care has been taken to provide brief definitions, usually in one or two words, but considerable intellectual effort is required on a continuing basis. Again, it is essential to the argument that the entire book be read with an earnest and careful interest; that involves working slowly through some psychological, anthropological, biological, and sociological studies and comments. In spite of these demands, the book does present important facts, premises, and conclusions re human aggression relative to war and peace. On the whole, it

does this in a readable, informative manner and deserves the serious attention of every student of human nature, including chaplains.

Irenaeus·Eibl-Eibesfeldt is Professor of Zoology at the University of Munich, Germany. He has written a number of books and articles in the field of human ethology, among them *Love and Hate* (published in the United States in 1972). A close associate of Konrad Lorenz, he has been head since 1970 of the Human Ethology Study Group at the Max Planke Institute of Behavioral Research in Munich.

——William E. Paul, Jr.

Biblical Affirmations of Woman

Leonard Swidler

The Westminster Press, Philadelphia, PA; 1979

Readers of this review ought to be among those who are very aware of the strong positive surge of interest in and action for women's rights in our time. There continues to be a growing interest among males and females alike in the new awareness of female identity crises, feminist movements, the changing images of women, and the like. This whole movement, in its organized and in its personal aspects, is affecting the course of history in both corporate and individual ways. Politics, organized labor, the workplace, the home, the church/synagogue, our whole society in terms of its local and national ethos are experiencing the effects of this interest and action.

Professor Swidler's book makes a timely and valuable contribution to this growing modern development. He acknowledges the strongly sexist cultures from which the Judeo-Christian tradition sprang. He also notes that modern biblical scholarship has cleared the way for "[pointing] out critically the sexist patriarchal assumptions, structures, stories, sayings, etc., bountifully to be found in the Bible." That, he asserts, is a necessary preliminary negative critical task on the way to "creative reform" of the situation. Coupled with this is the necessity also for "an emphasis on the positive elements . . ."; "this . . . task . . . accepts, presumes, the proven negative criticisms and moves on to discern the true positive values in the tradition that can be used as building blocks in re-forming the inherited religious structures, adding on to them, or indeed, building new ones from the heritage of the old."

The author views his book as "an attempt to search out the positive elements of the biblical tradition as far as women are concerned (which of course immediately means that men are concerned too); to bring them together in one place; to quote them in full . . . ; and to provide a context and brief commentary that will lift up their significance and implications as far as woman, her relationship to herself, to man, and to God are concerned." He regards this effort "primarily as a sort of 'companion,' a *vade mecum*, which can be read in snippets as time and inclination allow, as one way for modern people to get into the riches of the biblical tradition and profit by its deeply human, and at times even surprisingly 'feminist,' insights and values." The book can also be read in longer sessions to gain "an overview of developments." And clearly it is a "reference tool for those wanting to look up a 'feminist' perception of certain passages or books." To prevent any distortion created by this positive approach, the author includes "a very brief survey of the negative aspects of the Jewish and Christian biblical traditions . . . as well as a discussion of ambivalent portions of the biblical traditions."

Bible is used by the author "in a somewhat extended sense," that is, to include the Old and New Testaments, "the Rabbinic writings (Mishnah and Talmud), . . . the early Christian fathers, . . . the Apocrypha and Pseudepigrapha, . . . as well as the documents

of fifth-century B.C.E. Elephantine Judaism,'' plus ''the apocryphal New Testament and Gnostic Christian writings.'' The Jerusalem Bible is the translation used, with occasional translations of ''many words or whole passages from the original Hebrew or Greek'' by the author himself. There is a ''Structural Index'' of enormous value to users of the volume and an ''Index of References.'' Bibliographical information concerning quoted modern writers is included within the text, at the end of quoted portions; there is no bibliography as such.

The final paragraph of Professor Swidler's ''Introduction'' defines the term ''feminist''; it also reveals his personal position regarding the relative standings in human life of males and females. It is worth quoting: ''A word should be said here about the term 'feminist,' which to some extent has become sloganized, positively and negatively. The term is used in this book purely in its descriptive sense. That is, a feminist is understood to be a person who is in favor of and promotes the equality of women with men, a person who advocates and practices treating women primarily as human persons—as men are so treated. Obviously men who claim to favor justice should be feminists as well as the women. This book, then, is written to help all feminists, potential and actual, female and male. To the extent that it does so, it will serve all humanity.''

Chaplains, whose calling ought to make them feminists in today's world, will find this a valuable piece of work for their personal libraries and for their chapel libraries. The organization plus the comprehensive nature of the material are outstanding features and provide users with a compact, extremely helpful source of reliable information not available anywhere else.

Leonard Swidler is Professor of Interreligious Dialogue and Catholic Studies at Temple University, Philadelphia, Pennsylvania. He is founder and editor of the *Journal of Ecumenical Studies*.

——William E. Paul, Jr.

The Salvation of the Gentiles

Dom Jacques Dupont, O.S.B.

Paulist Press, New York, NY; 1979

Hermeneutical studies are an essential part of every chaplain's array of resources. Biblical exegesis requires specialists who can provide the preacher/teacher with as much insight and expert analysis as possible, usually in commentaries, articles in biblical dictionaries and journals, and in collections of essays. This paperback book is such a collection, specifically, clear, illuminating exegetical ''Essays on the Acts of the Apostles,'' as the subtitle indicates.

The essays are presented in translation from the original French by John R. Keating, S.J., who also provides an ''Introduction.'' There are six selected essays, he points out, ''edited with the interests of non-specialists in mind. They are reduced to uniform, non-technical format, without their original documentation, but publication data is supplied so that those who desire further information may be able to find it.'' He perceives ''a certain naturalness to the order in which the [originally independent] essays are here arranged, and a certain logical flow of the material from the opening chapter to the closing ones. Hence a reader might profitably follow this sequence.''

In the ''Author's Preface,'' it is pointed out that Acts functions ''as a connecting link between the Church at its starting point and the Church as it later came to be'' because its story ''flows directly . . . out of the final episode in Luke's Gospel'' and

because "Acts, the sequel to the Gospel, is still part of the Jesus story . . ., the continuation of Jesus' own messianic activity"; furthermore, Luke wants to underscore the faithfulness of the emerging Christian community to its origins during "the transition from the earliest conditions of the Church to conditions in Luke's own time." The author's closing paragraph here is indicative of his motivation for exegetical work devoted to the Acts: "The upheaval that the first generation of Christians lived through cannot but interest Christians of today who have the impression that everything, both in our world and in our Church, is undergoing change. The history which the Acts of the Apostles narrates provides us with a model that we can imitate, because it teaches us what form fidelity to Jesus and his Gospel must take in times of change. Acts does not encourage fruitless clinging to a past which may have been very beautiful in its time but which is really gone. It does require in us a concern to live the spirit of Jesus and his message which is always new, and a conviction that the same Spirit Jesus sent upon his apostles continues to be active in the Church of our day."

One of the essays makes the point that there is more than geographical and historical significance to the structure of the Acts; there is also theological meaning, "the meaning [Luke] himself saw in the story he was telling," namely, "how the apostolic preaching turned toward the pagan world" in fulfillment of the Scriptures and as "the continuation of the salvific work of Jesus, the Christ." Another essay concerns "The First Christian Pentecost," Acts 2: 1–11, wherein Luke's motive seems clearly to be that of emphasizing "the universal orientation that the Church received from the Holy Spirit from the very first day."

There are also exegetical essays on "Conversion in the Acts of the Apostles," "Community of Goods in the Early Church," "Messianic Interpretation of the Psalms in the Acts of the Apostles," and "Apologetic Use of the Old Testament in the Speeches of Acts." Throughout, the essayist keeps his eye on a principal theme, which he states thus: "The believer who grasps the point of Acts recognizes Jesus himself working within his witnesses, for he realizes that the actions and accomplishments of the apostles, as Acts recounts them for us, are the continuation of Jesus' own messianic activity."

Dom Jacques Dupont is a leading contemporary exegetical specialist in the Acts of the Apostles. He brings to his work rigorous scholarship, a sensitivity to the spiritual meaning of the Scriptures, and the ability to illuminate their relevance for individual lives. He lives near Bruges, Belgium, and lectures each year at the Pontifical Biblical Institute, Rome, Italy.

John R. Keating, the translator, is a native New Yorker, an alumnus of the Pontifical Biblical Institute, and a former teacher at Fordham University and Woodstock College. He is currently professor of New Testament at the Jesuit School of Theology and the Graduate Theological Union, Berkeley, California.

—William E. Paul, Jr.

Dictionary of The New Testament

Xavier Léon-Dufour

Harper & Row, Publishers, New York, NY; 1980

Need "a manageable resource that will answer questions raised by a reading of the New Testament, . . . questions raised by the text?" Your immediate reaction is probably, "Who *doesn't* need such a resource!" This hard cover volume of 458 pages is one answer to that need, and an exceptional, very up-to-date answer at that. Like *The Sal-*

vation of the Gentiles (reviewed in this issue), it is a translation from the French; specifically, "Translated from the second (revised) French edition by Terrence Prendergast," S.J., a faculty member of Atlantic School of Theology, Halifax, Canada.

The dictionary begins with an "Introduction" some 56 pages long, which has the distinction of being "unique in this kind of work . . . ." According to the author, it has a twofold purpose. "First, it attempts to give the reader an opportunity to discover what is left unsaid in the New Testament," some of the "established facts . . . generally not made explicit" yet quite "indispensable to the reader"; these include "the land and its people, some earlier history, the Mediterranean world and its cultural heritage, the varied aspects of life (political, juridical, economic, domestic, cultural), and . . . the religious patterns of Israel's own faith. . . . The . . . other goal is to gather together the content of the separate entries . . . scattered throughout the word list," for example, "what matters were relevant to marriage, or to the various social levels, or to cultural life in Jesus' time." Often "the entries themselves are cross-referenced to the introduction" to help readers "supplement the entry or see [it] in its total context." The value to the New Testament reader of such a unique approach is immediately discernible as very great indeed.

The author estimates that of some "5,500 Greek words found in the New Testament," a thousand-plus of "*all* the terms . . . which require an explanation, historical-geographic, archeological, literary or theological," have been retained in this dictionary. Thus the word list is comparatively lean, valuable in terms of economy of time and effort for the user when measured against the multi-volume dictionaries. Yet "[it] truly is a dictionary, an exhaustive one." Transliterated Greek words and, where necessary, antecedent Hebrew words are indicated following the English entries. The emphasis throughout is on words that "have a bearing on the understanding of the text." Etymological comments are included as needed, shades of meaning are discussed, thematic groupings are used, information about various fields (history, archeology, exegesis, etc.) is considered. Each entry appears "on two levels, first a continuous text, then a series of biblical references." There are very helpful charts and maps to make things easier.

Father Leon-Dufour sums it up well: "To carry this project off well, it was necessary to avoid several pitfalls. I have tried to transform entries into one long sentence, stringing scriptural texts end-to-end, a concordance set to prose . . . . The entries do not intend to retrace the history of Caesarea or of Peter in the New Testament. Rather they are to inform the reader who wants to understand whatever is taken for granted in what he or she is reading. In the case of the introduction it was possible to sketch the broad outlines of a theology of the Old Testament and of the state of Jewish thought at the time of Jesus. Thus, it was possible to provide a complete (even if not an exhaustive) backdrop to the basic understanding needed by every reader of the New Testament."

This book is recommended as as an essential addition to the individual chaplain's library and to chapel libraries. It will provide a powerful aid to better preaching and teaching, and to much more intelligent, informed personal reading/study of the New Testament.

Xavier Leon-Dufour is considered by many to be "the foremost New Testament scholar in France [as well as] the premier Catholic New Testament scholar in Europe." He is the author of *The Gospels and the Jesus of History*, and editor of the widely acclaimed *Dictionary of Biblical Theology*.

—William E. Paul, Jr.

What's Happening to Clergy Marriages

David and Vera Mace

Abingdon Press, Nashville, TN; 1980

Counselees of course realize that chaplains have their problems and the more sophisticated know that it is not by accident that we have developed an interest in helping others solve their problems. But, while they are in counseling, what they want and need is a chaplain whom they can trust, and upon whom they can rely, not a chaplain they perceive as wrestling with unresolved problems of his own.

Because of counselee expectations, and those imposed upon chaplains by their congregations and often themselves, it is difficult for the chaplain to know exactly where to turn when his own marriage is in trouble.

David and Vera Mace, unquestioned leaders in the field of marriage counseling, present an enlightening and much needed look at the institution of marriage as it exists among married clergy today. Utilizing information from the survey of numerous pastors and their spouses plus data collected in several workshops, they reveal the alarming rise in the number of clergy now experiencing problems in their marriages and suggest some possible solutions to this unfortunate dilemma.

The most serious difficulties in clergy marriages do not stem from the fact that so many are not satisfied with the conditions under which they must live and work, but rather, as is true in all marriages, are hidden within the interpersonal relationships of husbands and wives.

The authors do an excellent job of not bemoaning what may be described as the sad state of clergy marriages. Instead, they have made a deliberate attempt at being positive and present an approach that can be used to strengthen clergy marriages.

Chaplains will find this book helpful in suggesting ways they can enhance their own marriages and thereby hopefully avoid some of the pitfalls which all too frequently happen in chaplain marriages. *What's Happening to Clergy Marriages*? is organized so that couples could use it as a medium for their own private marriage enrichment. It can also be used by a group of clergy couples who are desirous of strengthening their marriages.

All denominational endorsing agencies who read this book will gain valuable information as to the current state of chaplain marriages. Hopefully, they will be inspired to develop and support programs to assist their chaplain marriages to be healthy and growing.

David and Vera Mace served for seven years as directors of the American Association of Marriage Counselors. Having founded the Association of Couples for Marriage Enrichment they are presently joint directors of Marriage Enrichment Training at North Carolina Bapist Hospital in Winston-Salem. David Mace is the author of numerous books in the areas of marriage and family counseling.

—— Chaplain (LTC) Huey A. Bridgman

Gifts That Differ: Lay Ministries Established and Unestablished

David N. Power, O.M.I.

Pueblo Publishing Company, New York, NY; 1980

Let My People Go: Empowering Laity For Ministry

Alvin J. Lindgren and Norman Shawchuck

Abingdon, Nashville, TN; 1980

Since the Second Vatican Council raised the consciousness of the Roman Catholic community to the responsibility of all baptized Christians to take an active part in the work of the Church, there has been a tremendous growth in scholarship and literature on the subject of Lay Ministry. A similar growth in interest has also been evidenced in other denominations as the entire Christian community seems to be recognizing the need for empowering lay persons to extend Christian ministry to the world. These two works by David Power, O.M.I., and Alvin J. Lindgren and Norman Shawchuck, written from Roman Catholic and non-denominational points of view, provide welcome additions to the expanding resources available to those grappling with the dimensions of this modern ministerial phenomenon.

From a Catholic perspective, these books in a sense complement each other. While Lindgren and Shawchuck spend little space in accepting the New Testament basis for lay ministry, Father Powers feels it is necessary to review not only the New Testament evidence and writing of the early Church Fathers, but documents very carefully the pre and post Vatican II writings of the Popes and a variety of statements from Bishops' Conferences dealing with lay ministry. He provides a thorough search into the past in order to sharpen our perceptions of ministries for the Church of today. He attempts to demonstrate that the nature, scope and source of lay ministry has been too narrowly defined and calls for the whole church to begin to discern and recognize the new shape of lay ministry as it evolves under the guidance of the Spirit.

Lindgren and Shawchuck's work is much more pragmatic. After demonstrating the biblical basis for lay ministries and the need for rooting lay ministry in a solid spiritual formation process, the authors provide helpful insight into the empowerment process itself. To discern and identify ministries is necessary but to release the skills for meaningful ministerial service to God's People is another vital dimension. Leadership style, decision making, needs assessment, planning, securing responsible leaders and providing useful leadership training are the essence of this valuable book.

The authors of both books are clearly well equipped to heighten our understanding of lay ministry. Fr. Powers adds to his scholarly work with an excellent bibliography on ancient, medieval and contemporary literature on the subject. Lindgren and Shawchuck provide excellent practical appendices on the congregational needs assessment process.

Fr. Power is currently a professor of Systematic Theology and Liturgy at the Catholic University of America in Washington, D.C. His book is Volume VIII in the series of Studies in the Reformed Rites of the Catholic Church. Alvin J. Lindgren, for many years professor of Church administration at Garrett Theological Seminary, currently conducts church consultant and management training laboratories. Norman Shawchuck is a church consultant and collaborated with Lindgren on Management for Your Church to which the book is a sequel.

——Chaplain (LTC) Thomas J. Confroy

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